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THE

FOREIGN MISSIONARY;

HIS FIELD AND HIS WORK.

BY

REV. M. J. KNOWLTON, D.D.,

MISSIONARY TO CHINA.

PHILADELPHIA:

BIBLE AND PUBLICATION SOCIETY, 530 ARCH STREET.

1872.

TO
ALL CANDIDATES
FOR THE
CHRISTIAN MINISTRY
THIS WORK IS
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PREFACE.

THIS book embodies the results of about eighteen years of personal experience and observation in the foreign mission field, as well as of much missionary reading and thinking. The works to which the author has been most indebted are, "The Great Commission, or the Christian Church Constituted and Charged to convey the Gospel to the World," by Rev. John Harris, D. D., and "Foreign Missions, their Relations and Claims," by Rev. Rufus Anderson, D. D.

The present stage of missionary progress, and the culture of the age, evidently require a more complete and scientific treatment of the missionary scheme, than that to be found in memoirs, or in sketches of particular fields, or in isolated addresses, sermons or appeals. The novelty and romance of missions have passed away. Hence, what is now demanded

by intelligent Christian readers of missionary productions, is not merely amusing or thrilling narratives, nor pathetic appeals, nor grandiloquent generalizations and speculations respecting the “glorious missionary enterprise,” but reliable facts and fundamental principles. In the present work, the aim has been to present the main facts and principles of missions, in a plain but systematic and thorough manner, and at the same time the endeavor has been to give the whole as practical a bearing as possible. Appeal has been made not so much to the sympathies and emotions, as to Christian principle and the spirit of obedience to Christ. The missionary enterprise, having passed through its difficult period of incipiency, its “heroic age,” and nearly through its “played out” or “old story” period, seems now to be entering upon its fourth and most healthy and efficient stage of progress, in which missions shall be prosecuted, not from novelty or sympathy or spasmodic impulse, but from an abiding sense of obligation founded on the love of Christ and the will of God.

Some peculiarities in the style and mode of treatment of the subject of this work, are accounted for by the fact that the substance of it was originally delivered in the form of lectures before the students of several theological seminaries.

It is the hope and prayer of the author, that this humble attempt to throw light upon some points and solve some problems connected with the work of missions, as well as add something to our missionary literature adapted to the age and to the present stage of missionary progress, may serve to deepen the missionary spirit, and stimulate zeal and activity in the great work of evangelizing the world, among both pastors and churches.

M. J. K.

Philadelphia, June 10th, 1872.

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THE FOREIGN MISSIONARY.

HIS FIELD AND HIS WORK.

CHAPTER I.

THE FUNDAMENTAL PLACE THAT MISSIONS HOLD IN THE CHRISTIAN ECONOMY.

MODERN Christian missions have been in operation about eighty years. During this period, the nations, in the providence of God, have been opened to the gospel, the missionary spirit has been greatly developed in the churches, and much progress has been made in the missionary work in heathen lands. Still, missions evidently have not yet assumed that prominence in the minds of Christians generally, that they should occupy. Many churches contribute nothing for missions, and most that is done for this cause appears to be performed in an incidental or formal manner, rather than from an all-controlling principle. Few appear committed to the work of giving the gospel to the world as

an enterprise to be accomplished at whatever expenditure of money, time, toil, and at whatever sacrifice may be necessary in its execution.

In the present work, I propose, in the first place, to treat of the fundamental character of missions, to show that the missionary spirit is necessary to a symmetrical Christian character, and that to be engaged in missionary labor is the normal condition of every Christian and of every church. Subsequently, I purpose to notice some of the duties of pastors respecting missions; also to indicate the kind of men needed for foreign missionaries; to point out the chief motives to engage personally in the foreign missionary work; to delineate the principal features and characteristics, the trials and the comforts of that work; and call attention to the signs of the speedy diffusion of the gospel throughout the world.

In this chapter, I shall endeavor to show that missions hold a fundamental place in the Christian economy, from the fact that Christianity and missions are identical in their origin and in their object; that Christ himself was a missionary; that the preachers of his Gospel are missionary in their character; that every Christian also is essentially a missionary; and that the church was established for missionary purposes.

1. When and where did Christian missions originate? They did not originate with the formation of the numerous modern missionary societies; nor with any of the great names of modern missions, as Carey,

Morrison, Judson and others; nor with the Romish missions of the middle ages; nor with the Nestorian missions in Asia in the fifth and sixth centuries; nor with the early Christian fathers; nor did they originate with Paul, "the apostle to the Gentiles;" nor with Peter and the other apostles; nor even with the coming of Christ himself into the world on his great mission; nor yet with any of the ancient prophets or patriarchs.

Christian missions did not have their origin on this earth, nor in time. If we would trace their source, we must go back to the origin of Christianity itself; we must look up to the great loving heart of God. "God is love." His very nature is love, constituting the fountain whence flows the river of God's beneficence, deep, broad, perennial,—pouring abroad a flood of blessedness to gladden the universe. In this same fountain of love we find the origin of Christianity and of Christian missions.

Far back in the counsels of the triune God, long before it was said, "Let us make man in our image, after our likeness," before "the morning stars sang together, and all the sons of God shouted for joy" over the newly created world, before it was said, "Behold, the man is become as one of us, to know good and evil"—the Father, Son, and Holy Spirit foreseeing man's fall, had compassion upon him in his prospectively ruined state, and took counsel to determine a plan for his recovery. The inquiry arose, "Whom shall we send, and who will go for us?" Then the Son responded, "Lo, I come, to do thy

will, O God." And the Father "spared not his own Son, but delivered him up for us all." He "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." Here, then, before the foundation of the world, in the love and counsel of the triune God, we find the origin of Christ's mission to save the lost; and here too we find the source, and inspiration of all those movements in the world which have for their object the renovation and salvation of men.

That counsel of the three Persons of the Trinity may be styled the first missionary meeting, and Christianity itself was to all intents and purposes a mission—the first original Christian mission. Thus, Christianity and Christian missions are identical in their origin.

2. It is also evident that they are identical in their object. Christianity, as we have seen, is itself a mission. Its field is the world, which as a whole, but for the scheme of redemption, would have been in a far more hopeless and wretched condition than that of any heathen nation, now that a dispensation of grace has been provided. The object of Christianity was to impart light to those shrouded in moral darkness, to quicken to life a race "dead in trespasses and in sins," to bring back a revolted world to repentance and to God, to regenerate and purify corrupt sinful men, in a word, to seek and save a lost world. Such was the object for which Christianity was originally instituted. Christian missions have in view the same

object—are simply carrying out the same great scheme. Any mission that has a lower or any different object in view than the salvation of men in the comprehensive sense above stated, is not worthy of the name of Christian.

3. The fundamental character of missions appears also from the fact that Christ himself was a missionary in the most perfect sense. Missionary, from *missio*, means one sent. Christ was emphatically the Sent. He was "The Messenger of the covenant." "He that receiveth me," says Christ, "receiyeth him that sent me." "My meat is to do the will of him that sent me." "My doctrine is not mine, but his that sent me." "I must work the works of him that sent me." "Now I go my way to him that sent me." Thus was the Son of God the Father's Sent One—God's great Missionary to our sin-ruined world. And when the Father sent him into the world he set his seal upon his divine Sonship, gave clear proof of his sympathy with his mission and assurance of its ultimate triumph. "When he bringeth in the first begotten into the world, he saith, Thou art my Son, this day have I begotten thee." "Thy throne, O God, is forever and ever; a sceptre of righteousness is the sceptre of thy kingdom." "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

Jesus was the model missionary. He was so in his perfect and cheerful obedience to the will of the Father who sent him. "When he cometh into the world he saith, Sacrifice and offering thou wouldest

not, but a body hast thou prepared me. In burnt offerings and sacrifices for sin, thou hast had no pleasure. Then said I, Lo, I come, (in the volume of the book it is written of me,) to do thy will, O God." It was his "meat" to do the will, to speak the words and perform the works of his Father. And when the crowning test of his obedience came, in the agony of Gethsemane, his prayer still was, "Not my will, but thine, be done." Thus he came into the world, and faithfully fulfilled his whole mission, all in obedience to the will of Him who sent him, setting a perfect example of conformity to God's will, whatever it may require, for all his disciples to imitate.

He was the model missionary, also, in his self-sacrificing spirit. His entire mission was one of self-sacrifice for the good of others. "He pleased not himself." "Though he was rich, yet for our sakes he became poor," so poor that "he had not where to lay his head," "that we through his poverty might be rich." He left the bosom of his Father, laid aside his glory, and voluntarily became subject to poverty, to disgrace, to toil, to suffering, and to death, even the ignominious and painful death on the cross. His self-sacrifice was complete; he laid all upon the altar; a standing and most impressive example to his disciples, but alas, how seldom followed!

He was the model missionary also, in his condescension. He condescended to come down from the throne of the universe, to take upon him human nature, yea, the "form of a servant," to dwell among ungrateful and sinful men. He humbled himself to

the lowest depths of man's fallen, wretched condition, that he might raise him up.

Moreover, he was the model missionary in his mode of preaching. He adapted himself to the condition and comprehension of his hearers. He "preached the gospel to the poor," and to the worst of sinners, and mingled with all classes that he might win them to repentance. His preaching was specially characterized by the kindness, yet pointedness and authority of his words; by his condescension, zeal and faithfulness; by the persistent singleness of his aim, which rejected all irrelevant themes and ever held his hearers to the great subject of their personal salvation and their duty to serve and glorify God; and by exemplifying and enforcing the principles that he taught in his own consistent and perfect life.

Again, he was the model missionary in his love and benevolence. The crowning feature in Christ's life, that which threw a beautiful halo around his whole character, was his love. He was, indeed, the very embodiment of the love of God. He lived and moved in an atmosphere of love. Love was the spring of all his acts. From this divine fountain of love flowed a constant stream of beneficent deeds. "The whole of his course was a history of pure and disinterested benevolence." "He went about doing good." Wherever he went, he scattered blessings around him. He was devoted to the work of making others happy; relieving the afflicted, comforting the distressed, instructing the ignorant, reforming the erring, saving the lost. "He did nothing for him-

self; whatever he did was for the advantage of man. Selfishness stood abashed in his presence."

Finally, in his blameless and holy life he was the model missionary. The prophetic description of his character was fully answered in his practical life. "Thou art fairer than the children of men." "He did no sin, neither was guile found in his mouth." His enemies could bring none but false accusations against him. His judge was forced to declare, "I find no fault in this man." His disinterested, blameless and holy life gave effect to his teachings, and afforded proof of his divinity and the truth of his gospel.

Thus Jesus in his whole spirit and life was a true missionary. He was the living exponent and embodiment of the principles which he taught. Hence, Christianity is not the mere theory of a teacher, or a mere faith in a system, but a "life." The life of Christ in the soul constitutes a man a Christian. And since the life of Christ is so purely missionary, it is evident how essential a place the spirit of missions holds in Christianity. "A Christianity that does not possess the missionary spirit is a fraud. Missionary operations, so called, are simply so many indications of the existence of a vital Christianity." They are signs of the presence of Christ's spirit.

4. That missions hold a fundamental place in the Christian economy, appears again from the fact that Christ sent forth the preachers of his gospel in the character of missionaries. His apostles were "the sent"—were missionaries. And every true minister

of Christ, (I do not say ought to be,) is a missionary. To this there is no exception. "As my Father hath sent me," says Christ, "even so send I you." In other words, "As I am my Father's missionary, even so are ye my missionaries." As the Father sent me to preach the gospel and save the lost, so send I you on a like mission. You are to be my representatives on earth. You are to carry forward the work that I have begun. "Ye shall be witnesses unto me both in Jerusalem, and in Samaria, and unto the uttermost part of the earth." If Christ was a missionary, then are his servants who go forth at his command and in imitation of his example, also missionaries. If any minister of Christ has a secret idea that to be a missionary to degraded heathen would be somewhat derogatory to his dignity and aspirations, he should remember that, "The servant is not greater than his lord, neither he that is sent, greater than he that sent him." Or if he entertains the notion that since he is a pastor or intends to be a pastor at home, his calling is not that of a missionary, he should bear in mind that "It is enough for the disciple that he be as his master, and the servant as his lord." And since his Lord and Master was a missionary, if he is his true servant, he too, like him, will possess a missionary spirit, and will be a missionary wherever may be his field of labor.

Moreover, the great commission, "Go ye into all the world, and preach the gospel to every creature," constitutes every gospel preacher a missionary. This commission is very broad. It is not confined to any

particular class of laborers, nor to any circumscribed place, but it applies equally to every herald of the cross, in whatever part of the world duty may call him to labor. And it is so purely missionary in its spirit and tenor, that it constitutes every person acting under it, though he may be the settled pastor of a church, to all intents and purposes a missionary. The pastor is the missionary of his parish. Within the district occupied by his congregation, dwell many souls unconverted, ignorant, benighted, for whose enlightenment and salvation he is to labor in the same spirit, mode, and purpose, as his Master, the model missionary.

Taking this view of the subject, it is no longer a question with you, my brethren in the ministry, who shall be missionaries. That question need not be agitated, for you are all missionaries. The only question to settle is—what field? The language of every truly loyal heart is, “Lord, I am thy sent one, thy missionary. Where in the great field, ‘the world,’ will thou have me to labor? Send me where thou wilt.”

5. Again, every disciple of Christ is also essentially a missionary. In Christ’s remarkable prayer for his disciples, as recorded in the seventeenth chapter of John, he employs language respecting all of his disciples similar to that addressed to the apostles. “As thou hast sent me into the world, even so have I also sent them into the world.” Here the reference evidently is to all his disciples, in every land, through all time. As Jesus was sent to be the Father’s Re-

presentative on earth, so the Christian is sent by Christ to be his representative in the world. He dwells in Christ and Christ in him. He has "put on Christ," has "put on the new man," the "new Adam," he has "Christ formed within."

His very discipleship depends upon his possessing the "spirit of Christ," without which he is "none of his." And since the spirit of Christ is pre-eminently a missionary spirit, every true disciple possesses the missionary spirit. To be destitute of that spirit and yet claim to be a Christian, would be a contradiction of terms. Possessing the missionary spirit of Christ, every true, enlightened Christian will be found in some humble way imitating his Master's example. He is a missionary in his sphere. He is inspired with a love for others that impels him to seek their good, especially the salvation of those who are still in their sins. To this end, he is willing to labor, to suffer, to make sacrifices. He, like the great model missionary, "goes about doing good." He does not wish to be isolated, and like false and mistaken religionists, to be a recluse, nor does he wish to indulge in selfish ease. But his delight is to follow as far as he is able, in the footsteps of Him who "threaded his enlightening and healing way through the thronging multitudes," and daily mingled love and work together, whose love was not a mere sentiment, a self-considering and self-satisfying passion, a mere selfish desire to be happy, but "the spring of an expansive and intensely practical philanthropy."

As "the light of the knowledge of the glory of

God in the face of Jesus Christ," shines in the heart of the disciple, he naturally reflects that light upon other hearts. Partaking of the light of Him who is "the light of the world," he desires to let his "light so shine before men," that they may "glorify his Father who is in heaven."

But it was "the life" that was "the light of men." And each disciple being a partaker of the life of Christ, is sent forth to impart that life to others, to those "dead in trespasses and sins."

Moreover, life implies action. Life is full of activity; it must have occupation. And the life of Christ in the soul is an active, productive principle, inciting to Christ-like benevolence and activity.

Hence the appropriate, normal position of every Christian is that of a laborer, a missionary. "My Father worketh hitherto, and I work." The disciple is not above his Lord; he is to "work" as did his Master. The command of Christ to every disciple is, "Go work to-day in my vineyard." Jesus did not come into the world merely to save men from hell, and enable them to be "carried to the skies on flowery beds of ease." But he came "to purify unto himself a peculiar people zealous of good works." To love and to work are the two great duties or rather privileges of every Christian. But "to him that knoweth to do good, and doeth it not, to him it is sin."

The primitive Christians acted on the principle that they were Christ's missionaries. When they were scattered abroad by persecution, they were not

inactive, were not silent, but “went everywhere preaching the word.” Thus the gospel was made known and converts gathered, throughout the regions of Judea and Samaria, and even in many distant regions, far in advance of the labors of the apostles, by the humble disciples who went everywhere telling the story of the Cross. The disciples at Jerusalem laid their possessions also at the feet of the apostles, to be used as far as required, in promoting the common cause which they had joyfully espoused.

6. Finally, that missions hold a fundamental place in the Christian economy, appears from the fact that a church of Christ is a missionary organization. The church is composed of missionary elements. As we have seen, its Head, its ministers, and its individual members, possess the missionary spirit—are essentially missionary in their character. The union of these elements in one body, for mutual edification, to maintain the Christian ordinances and Christian worship, and to promote Christ’s kingdom in the world, is what constitutes a Christian church. The primitive idea of the church, appears to have been this,—the company of disciples in a given locality united by the bonds of the same Christian faith, love, hope, obedience, and spirit, and the same Christian zeal in doing good and saving others. The church is the blending of the light of the individual members in one focal blaze, for the more effectual enlightenment of the world. The law of the church, is the law of love,—love to God in Christ, love to each

other as Christ loved them, and love to a perishing world such as burned in the bosom of Jesus when he came on his mission to save lost men.

Christ left his church in the world to represent him, and convey his truth to the nations. The disciples united in one, in the Father, and in the Son, were sent forth by their Lord "into the world," not simply on their own account, for their own benefit, but that the world may believe that the Father sent him. The church was to constitute a standing living witness of Christ's divine mission, and the truth of his gospel.

Christ committed to his church God's word. "I have given them thy word," not to be concealed, not to be "laid up in a napkin," but to be in their hearts "as a burning fire shut up in their bones," the "word of life" to be "held forth;" the word of God that should "mightily grow and prevail."

The church was established for the special purpose of carrying forward the work which Christ commenced. He committed to the church his gospel with the express command to "preach it to every creature." She is the "Zion that bringest good tidings;" who "lifteth up her voice with strength." Christ laid upon his church the duty from which she cannot be released, to "disciple all nations." He constituted her "the light of the world." He placed her as "a city set on a hill that cannot be hid." He committed to the church the savor of his own saving efficacy, constituting her "the salt of the earth." He imparted to her his spirit of love, of benevolence; in

a word, his own missionary spirit, to ever remain an inward element of expansive and aggressive power, which was to extend outwardly in ever-widening circles of philanthropic influence, that should only terminate with the utmost boundaries of the globe.

Christ's church is a kingdom, "the kingdom of heaven," hence it is aggressive and destined to triumph. It is as "a grain of mustard-seed," which becomes "the greatest among herbs," yea, a tree, so that "the birds of the air come and lodge in the branches thereof." It is "the leaven hid in three measures of meal, till the whole is leavened." It is the "stream issuing from under the threshold of the sanctuary of God," which flows on, widening and deepening until it becomes an impassable river. It is "the stone cut out of the mountain without hands," which rolling onward shall break in pieces the image of iron and clay, of brass, and silver, and gold, which shall become "like the chaff of the summer threshing-floors," which the wind carrieth away, while the stone itself shall "become a great mountain, and fill the whole earth."

If we turn to the early historical development of missions, we find that the primitive Christians, and even the Apostles, were slow to comprehend the spiritual and universal character of Christ's kingdom. Though the declarations of the prophets, and the teachings of Jesus, often contained the seed-thoughts of these new, grand and revolutionary ideas which constitute the chief power and glory of that kingdom, yet for a long time they failed to understand them.

It was most difficult for them to divest themselves of their pre-conceived Jewish ideas, and “look beyond all the former boundaries of national prejudice and selfishness,” and contemplate the whole world as the field for their beneficent labors.

It required the powerful work of the Holy Spirit at Pentecost to teach them that Christ’s kingdom was not external and national, but internal and spiritual ; and that it was to be advanced not by an earthly or merely theocratic power, but by the power of the Holy Spirit.

That the Gospel was to be proclaimed and win converts among all nations, and that Christianity was for the whole world, began to be shadowed forth when the disciples were “all filled with the Holy Ghost, and began to speak with other tongues,” so that the representatives of all the nations known to the Jews “heard them speak in their own tongues the wonderful works of God.”

Seven or eight years later, Peter by a special vision was taught “that God is no respecter of persons, but in every nation he that feareth him, and worketh righteousness, is accepted with him.” And when Peter and his Jewish associates saw that on Cornelius and his friends, though Gentiles, “was poured out the gift of the Holy Spirit and the gift of tongues,” they were astonished, and were soon convinced that the believing Gentiles even, had a right to the ordinance of baptism, and a place in the Christian church. Thus were gathered into the church the first fruits of the glorious spiritual harvests that were to be gathered

from the Gentile nations. This was a great step towards “breaking down the middle wall of partition,” and in introducing that new and grand principle of the universal brotherhood of man, which was destined to revolutionize not only the ideas of the Jews, but also those of the proud and self-conceited Greeks and Romans, and to exert a liberalizing influence upon the naturally narrow and selfish minds of men wherever Christianity should prevail. It was a step for which the church at Jerusalem was not yet prepared; and not until Peter had rehearsed the whole matter, showing God’s approval of it, did they cease to contend with and chide him, and finally admit, “Then hath God also to the Gentiles granted repentance unto life.”

But it was not until some ten years later, and about eighteen years after Christ’s ascension, that the apostles and church at Jerusalem came to a formal decision respecting the Gentile converts. Notwithstanding the voice of their ascended Lord, commanding to go into all the world and preach the Gospel to every creature; notwithstanding the tongues of fire, the vision of Peter, the gift of the Holy Ghost to the Gentile Christians; yet it was not till after the memorable discussion at Jerusalem, in which Paul and Barnabas declared the “miracles and wonders God had wrought among the Gentiles by them,” and Peter again rehearsed his vision, and James explained the prophecies relating to the conversion of the Gentiles, that the church publicly disowned the ritualistic teachings of the Judaizing members of the church—teach-

ings that were exceedingly obnoxious to the Apostle Paul and his missionary associates, and a great stumbling-block to the Gentile converts.

From this time the missions of the apostolic churches went rapidly forward. So zealous were the early churches, when once they had fully comprehended the spirituality and universality of their mission, that before the close of the second century the gospel had been preached and churches organized throughout Palestine and most of Asia Minor, through Macedonia, Greece, the Islands of the Ægean Sea, along the coast of Africa, and throughout Egypt and Libya; at Rome, in Gaul, in Spain, in Germany, and in Britain, and throughout Asia, even as far as India and China. Historians of the second century, such as Justin Martyr, Irenæus, and Tertullian, speak of Asia, Africa, and Europe abounding with Christians. Irenæus represents Christianity as "extended throughout the whole world, even to the uttermost bounds of the earth." Making allowance for any exaggeration in the statements of these writers, Christianity was at least sufficiently extended at this period to prove that the early churches were thoroughly missionary in their character. And had the churches of succeeding times been true to the teachings of Christ, and to his design in their establishment, they no doubt would have maintained their spirituality, and the Gospel long since would have been preached to all people, and pure Christianity to-day would have been the prevailing religion of the world.

The true missionary spirit was so entirely lost du-

ring the middle ages, and the spiritual and aggressive power of the churches had so far departed and been lost to sight, that the return of the churches to their normal condition as missionary organizations has been difficult and slow. At the commencement of the modern missionary movement many pious persons felt it their duty to oppose it, and there are some of this class even down to the present time. As an illustration of the prevailing spirit at that period, it may be mentioned, that at a meeting of Baptist ministers in Northampton, England, in 1787, Mr. Ryland called on the young men present to propose a topic for discussion. William Carey rose and proposed for consideration this question, "Have the churches of Christ done all they ought to have done for heathen nations?" Mr. Ryland sprang on his feet, and in tones of thunder cried out, "Young man, sit down; when God pleases to convert the heathen world, he will do it without your help or mine either."

Even to this day very many churches do not realize that they exist chiefly for missionary purposes; that it is their special business to make the gospel known to "every creature;" that the one great enterprise which should command all their resources is the evangelization of the nations, and that without the missionary spirit and missionary labor, they are nothing, are as utterly worthless as the salt that has "lost its savor," or the "candle that is put under a bushel." Whatever may be the attainments or characteristics of a church in other respects, if it fail in its missionary character, it fails vitally and utterly. An inac-

tive, self-complacent, satisfied church, is a dead church, or rather it is no church of Christ at all, for it fails of its design.

If Christianity is true—if it is of God, and its claims obligatory upon all men, then should its professors, by their zeal in disseminating its principles, vindicate its truth, and to the full extent of their ability employ the means ordained of God to enforce its claims upon the nations. There is no consistent middle course to pursue. Christianity is either not worthy of attention, or it is of transcendent importance. It is either an imposture, or its claims are divine, and of universal obligation, and Christians are in duty bound to propagate it throughout the world.

Until correct views on this subject come to be entertained and acted upon by the churches generally; until the missionary spirit becomes all-pervading, and the missionary enterprise becomes a fixed and all-controlling principle; until missions are prosecuted on the understood and acknowledged rule that they hold an essential and chief place in the Christian economy; in short, until a holy and Christ-like enthusiasm in the spiritual conquest of the world, is aroused in all the churches, missions will be but feebly and inadequately prosecuted, and the conversion of the nations, and the coming of God's kingdom will tarry. This is not said in a spirit of despondency. If, as we believe, the Gospel is destined to triumph, the prevalence of the missionary spirit is also certain.

CHAPTER II.

DUTY OF PASTORS RESPECTING MISSIONS.

THAT there is a great deficiency of interest in missions among the churches, is generally admitted. This lack of interest is manifested chiefly in disrelish for missionary reading; neglect of earnest prayer for missions; the free use of money for selfish purposes, while a mere pittance is given for the missionary work; the very few who are willing, or who even have any clearly defined idea what it is, to make sacrifices for Christ; the small number who are willing to consecrate themselves to the foreign missionary work; the indifference to the claims of the Saviour's last command; the want of love and compassion for those perishing for lack of knowledge. This apathy appears in striking contrast with the increasing ability, means and appliances that God is putting into the hands of Christians.

This deficiency of missionary spirit and action suggests the inquiry,—How may the defect be remedied? How shall Christians be induced to obey Christ's last command? How may the churches be brought up to the stand that they should occupy in the work of evangelizing the nations?

The accomplishment of this work evidently lies

chiefly in the province of pastors. The acknowledged teachers and leaders of the churches must, with the blessing of God, raise them if they ever attain to that state of missionary devotion and consecration that it is their duty to occupy. What then is the duty of pastors respecting missions?

In offering a few practical suggestions in answer to this inquiry, I would especially bespeak the attention of those preparing for the ministry.

1. The pastor should himself possess a true missionary spirit. The old adage, "Like priest, like people," holds as true respecting missions as other matters. If a pastor does not himself possess an earnest missionary spirit, he cannot infuse one into his church; the law of human influence will forbid it. A heart deeply moved will move other hearts, and *vice-versa*. The pastor's heart must be all aglow with missionary zeal, and his flock will instinctively catch the same spirit. And if he is a missionary worker, ready to engage heartily in every effort to advance Christ's kingdom whether at home or abroad, his example also in this direction will be more effective than his words, in inducing missionary action among the members of his church.

2. Moreover, the pastor must himself first entertain correct principles respecting benevolence and missions before he is prepared to properly instruct his people upon those subjects. He must believe in missions—believe that missions are of God, and that to promote them is the great business, not only of the churches generally, but of his own church in particu-

lar. He should believe also that benevolence is not only a duty, but also a Christian grace to be assiduously cultivated by every member of the church. He must have broad views, comprehensive plans, and an earnest soul, or he will fall behind the spirit of the times, and fail to meet the demands of this age of broad views and great enterprises. He should be deeply impressed with a permanent unwavering conviction that the missionary enterprise is the most important of all great undertakings—that for which all others exist. He should consider its field as nothing less than the whole world, that its object, which it is bound to accomplish, is nothing short of carrying out the great commission to “preach the gospel to every creature,” and the answer of the prayer, “thy kingdom come, thy will be done on earth as it is in heaven.”

3. There can be no doubt that much, and perhaps most, of the apathy in the churches respecting missions, is attributable to the lack of interest, and the inactivity of pastors. Take an instance. A few years since, the pastors left most of the instruction of their churches on benevolence, and the taking of collections for missions, to agents. As was natural the churches came to consider the appeals of the agents as merely begging for money, and not as earnest exhortations to the performance of a Christian duty and the cultivation of a Christian “grace.” Hence agents were virtually voted a nuisance, and their labors were to a large extent dispensed with. What was the consequence? Many churches at once ceased to take

collections, and to this day have done nothing, or very little, for either foreign or home missions. When inquired of why they do nothing, the answer usually is, "our pastor has not brought the subject before us." The training of the churches to contribute liberally and act vigorously for the extension of Christ's kingdom in the world, a duty clearly lying within the province of the pastors, and left for them to perform, was by them neglected, hence the churches remained indifferent and idle.

Here another important inquiry arises. How is this missionary training and education of the churches to be conducted? In what does the teaching consist?

4. This instruction should begin with the unconverted, who are to constitute the future members of the church. How shall we account for the great number who when they come into the churches, cherish the idea that their spiritual work for time and eternity is now done? They consider that they have made their peace with God, that they are now Christians, are saved from hell, and they seem to imagine that henceforth they have only to perform a few simple Christian duties, enjoy their hope, "feel happy," and finally go home to heaven. Is not this state of mind accounted for in great part, by the nature of the motives presented to induce them to obey the gospel—motives which are essentially selfish, which place mere personal safety and happiness before the mind as the supreme object of attainment? In contradistinction to such a presentation of the gospel, the word of God evidently places character be-

fore state, duty before pleasure. In other words, it teaches that to be holy and Christ-like is more important than to escape punishment, and to serve and glorify God more important than to be happy. The Scriptures represent sin as dishonoring to God, not punishment. Hence the faithful pastor will teach the unconverted part of his congregation that God calls them not only to believe, but also show their faith by their works, not simply to be saved, but to serve and glorify God, not only to be happy, but also to "suffer" and make sacrifices for Christ's sake. Jesus was a great sufferer and a diligent worker. Hence men should understand that it is their duty to become disciples of Christ not simply in the sense of believing on him for salvation and professing his name, but more especially that they may follow his footsteps in self-denying labors, and if need be sufferings. They should be taught that Christ is saying to every one, "Son, go work to-day in my vineyard;" that the Saviour's first great object in coming into the world and giving himself for us, was "that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works;" and that it was to call men from the service of Satan, to work for God. They should know, however, that this work is not enjoined as any merit, or a means of justification, or as a kind of penance or redeeming task for past sins and slothfulness, but a voluntary cheerful service sweetly "constrained by the love of Christ."

If young converts have this view of their calling as Christians, clearly defined and deeply impressed

upon their minds, they surely will not think of sitting down inactive in the church. Their constant inquiry will be "Lord, what wilt thou have me to do?" We shall then see a race of Christians coming into the churches ready for action—ready to do valiant service for Christ.

5. The pastor should teach the church her great mission. That the church was established for missionary purposes, that it is itself a missionary society, that it was constituted to be "the light of the world," "the salt of the earth," this view should be constantly impressed by the pastor upon all the members of his church, until they clearly understand, adopt, and act in accordance with it. They should be so instructed that they will not merely feel and acknowledge their obligation, but will also be constrained to obey Christ's last, great command, and practically labor by every means in their power to make known the gospel to every one whether far or near.

They should be made to understand, and practically act upon the principle, that to extend Christ's kingdom throughout the world, is *the work which he gave them to do*; that this is *their special business*, their *great enterprize* to be accomplished, with the blessing of God, at whatever cost.

Pains should be taken to give them enlarged views of the field; enlarged views of the power of the gospel, and the power of the Holy Spirit, to regenerate and save all the hundreds of millions of the earth's inhabitants; enlarged views of the power of God's providence to remove obstacles, and to open the door

of faith unto all nations; enlarged views of the facilities and abundant means put into their hands for the evangelization of all people; and enlarged views of the important duties and high privileges to which God's word and providence, are in this age calling them. They should be taught to entertain enlarged views of their obligations to live to Christ and labor for his cause, their obligation to act on the principle that they are not their own, and their duty to lay themselves soul and body and all their property upon the altar of their Redeemer. They should be taught to make everything subservient to their great mission of bringing a world of sinners back to God.

Christians should also have it impressed upon them, that Missionary Societies neither were intended nor are they able to take the responsibility of evangelizing the nations, out of the hands of the churches. Missionary, Bible, and Tract Societies are the servants of the churches, mere auxiliaries to aid the churches in doing their work. The officers of the Societies are simply the agents of the churches, to receive their funds for benevolent purposes, and apply them to the objects which they may direct.

They are simply a convenience to save the churches time, labor and expense in prosecuting their great enterprise. It is an economical arrangement that may be dispensed with, when the churches can do their work as well without it; a period, however, that does not appear very near.

6. It is the duty of the pastor also, to teach his church the theory and practice of benevolence. He

should teach that benevolence holds an essential place in the Christian economy—that it is a Christian grace. The apostle urging the Corinthians to give, says, “See that ye abound in this grace also.” The members of the church should be taught how large a place benevolence holds in the plan of redemption. They should know that the whole scheme was calculated and arranged on a principle adapted to destroy the inherent selfishness of the depraved human heart, which constitutes the root of all sin, the very seat and core of the moral disease of our race, and to replace instead of selfishness the lost spirit of benevolence and love. “Jehovah resolved on first presenting to mankind an unparalleled exhibition of benevolence,—of unmerited favor and grace,—an exhibition designed to rekindle extinguished benevolence in the heart of man,” and to send him forth on a mission of beneficence to his fellow-men. It has been well said, that, “The world having lost the original idea of goodness, and sunk into a state of universal selfishness, Christ’s character and mission were calculated and formed, on the principle of an earnest endeavor to recall the departed spirit of benevolence, and baptize it afresh in the element of love.”* The grace of giving, not only tends to uproot narrow selfishness and covetousness, which like a cancer, sap the very vitals of the Christian life, and bring leanness and coldness into the soul, but it also brings the heart continually into sympathy with Christ, who “gave himself,” yea, gave all for us. “Who though he was

* *Mammon, by Harris.*

rich yet for our sakes he became poor, that we through his poverty might become rich."

The pastor is in duty bound to unfold and enforce "the divine law of beneficence," in all its length and breadth, by all the authority and light upon the subject, afforded by the examples and precepts contained in the Bible, and by all the aid to be derived from the valuable works on beneficence recently published.

Of scriptural examples the most marked and instructive, he finds to be, first, that of the Jews under the old dispensation, who were required by Jehovah, to give nearly one half of their whole gross income for religious and benevolent purposes. Next, is the striking example of the early Christians, many of whom sold their possessions, and laid all their property at the apostles' feet, to be used as far as required for benevolent objects. And what a beautiful example of the grace of giving, was afforded by the "churches of Macedonia." The apostle calls it "the grace of God bestowed on them," so "that in a great trial of affliction the abundance of their joy, and their deep poverty, abounded unto the riches of their liberality. For to their power, I bear you record, yea, and beyond their power, they were willing of themselves; praying us with much entreaty, that we would receive the gift, and take upon us the fellowship of the ministering to the saints," i. e. the giving of alms to the poor disciples at Jerusalem.

Of divine precepts requiring beneficence, the Bible is full; and they are usually accompanied by promises of reflex blessings to those that give. Take

the following as specimens; “He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given, will he pay him again.” (Prov. xix. 17.) “Honor the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine.” (Prov. iii. 9.) “There is that scattereth, and yet increaseth.” “The liberal soul shall be made fat; and he that watereth shall be watered also himself.” (Prov. xi. 24, 25.) “He that hath a bountiful eye, shall be blessed.” (Prov. xxii. 9.) “Cast thy bread upon the waters; for thou shalt find it after many days.” (Prov. xi. 1.) “It is more blessed to give than to receive.” (Acts xx. 35.) “God loveth a cheerful giver.” (2 Cor. ix. 7.) “Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven.” (Matt. xix. 21.)

Of works upon beneficence and missions published in recent times, which every pastor, and those having the ministry in view, should read and ponder, and whose principles should be inculcated upon the members of every church, I would recommend the following:—“Mammon, or Covetousness the Sin of the Christian Church,” by Rev. John Harris, D. D. “The Great Commission, or The Christian Church constituted and charged to convey the Gospel to the World,” also by Dr. Harris, the most sterling work on missions ever written by an uninspired author; “The Divine Law of Beneficence,” by Rev. Parsons Cook; “Zaccheus, or The Scriptural Plan of Benevolence,” by Rev. Samuel Harris. “The Mission of

the Church, or Systematic Beneficence," by Rev. Edward A. Lawrence; and "Primitive Piety Revived," by Rev. H. C. Fish, D. D. All these works are premium essays. The best recent work is "Foreign Missions," by Rev. Rufus Anderson, D. D.

In regard to the amount that Christians should be taught to give, the New Testament rule is, "as God hath prospered." "Freely ye have received, freely give." The Christian is to reckon up his accounts with God, to count up his blessings, estimate his gifts; he is to consider how much Christ has done and is doing for him. Constrained by gratitude for all the blessings, temporal and spiritual, that he has received, he is to give according to his ability. Pastors often err in not teaching the churches under their charge to give more liberally, in some cases even they discourage giving liberally, either through their own ignorance of the duty of benevolence, or from a niggardly and most mistaken view that if the church gives liberally to extraneous objects, it will do less for his pecuniary support, while facts abundantly prove the reverse to be true. Many intelligent laymen are far more liberal-minded than their pastors; are more willing to give than their pastors are to ask them to give. Most pastors appear to take too narrow views of the ability, duty, and even willingness of the church to give, if properly informed respecting the worthiness of the object. Pastors often, and perhaps usually, ask for dimes, when they should ask for dollars—for dollars when they should ask for tens—for tens when they should ask for hundreds—and for hundreds when they should ask for thousands.

Oh, how will the progress of Christ's kingdom tarry until pastors take enlarged, liberal views of Christian beneficence, and teach their churches that it is their duty not only to give, but to give liberally, and not only to give liberally, but also to make giving a business—make beneficence the grand object of life; the calling to which all other employments are subservient. The pastor should teach business men that when they gave themselves to the Lord, if the consecration was sincere and entire, it included their property and their talents to acquire property; in a word, that they are stewards of God, and bound to use the powers of their minds, the labor of their hands, and the property that God gives them for his glory and the extension of his kingdom.

It is also highly important, as well as Scriptural, that he teach every one to give systematically. He should inculcate the divine rule, "Upon the first day of the week let every one lay by him in store, as God hath prospered him." A system based upon this rule as a guide, and faithfully administered, is indispensable in order to secure large contributions, and to cultivate most successfully the Christian grace of benevolence.

7. Again, the pastor should see that the church is thoroughly informed respecting missionary operations throughout the world. Much of the indifference and inactivity of the churches in the work of missions arises from ignorance, a want of information respecting the condition and claims of the various mission fields at home and abroad; ignorance also respecting

the special work, the successes, the encouragements, and the wants of the various missionary and benevolent Societies. What the churches require in order to induce them to give liberally for missions and other benevolent objects is, not urgent appeals for money, but the removal of this ignorance; they need light. Mere appeals for money, without imparting such information as will render them intelligent givers, will tend to make Christians illiberal rather than liberal. Rev. Dr. Anderson, for about forty years Secretary of the American Board, in his work on "Foreign Missions," places "ignorance of the facts in missions" as "the root and source" of all those misapprehensions and objections, and want of missionary spirit, that hinder the work of missions. He adds, "I believe the interest which truly Christian people take in the missionary work, is equal to their correct knowledge of it. For we must charitably suppose that the apparent insensibility of so many real Christians to the enlargement and glory of their Redeemer's kingdom on earth, is not because their hearts are really cold and dead to the interests of that kingdom, but because they know so little about it."

It is obvious that the removal of this ignorance and its consequent evils, depends chiefly upon faithful efforts on the part of the pastor. Among the means that he is to employ to impart to his people a knowledge of missions, *missionary reading*, in the form of periodicals and books, probably holds the first place. To quote again from Dr. Anderson,—"Specific duties demand appropriate facts, and these are indispensa-

ble." "Pastors will be sure to find among the members of their churches a deficiency in that kind of information, which is productive, through the divine blessing, of a missionary spirit. Our age is indeed called, and very properly, a reading age. 'The popular taste,' as one has justly said, 'is discursive; travelling over the fields of trade, agriculture, commerce, and all the productive industries of the times. It follows the diplomacy of cabinets, and the movements of armies, with the world's map constantly in hand. It is alive to the lessons of science, the attractions of literature, and especially the fascinations of fiction, in its dealings with life and religion. And yet, here is a cause confessedly transcending every other, in the judgment of the Christian mind, which, if we were to estimate its importance by what the bulk of the people know about it, we should be forced to set it down as one of the most insignificant topics of the day.'"

The lack of missionary reading will, no doubt, account in a great degree for the large number of our churches who give nothing for missions; for the fact, also, that of the remainder, most fall far short of giving according to their ability; and for the fact, moreover, that so few are offering themselves for the work of preaching the Gospel in heathen lands where laborers are so much needed.

Of the Congregational Churches in Massachusetts and Connecticut, where missionary reading is more widely diffused, perhaps, than in any other part of our land, it is said that "not more than one professed-

ly Christian family in three or four takes, or even looks into, the monthly journal, which contains a definite and intelligent account of the missions that they are pledged to support;" and as a natural result, "nearly one-fourth of the members contribute nothing for sending the Gospel to the heathen, and scarcely more than a fifth part attend the monthly concert of prayer for the conversion of the world."

Another instance in the Baptist denomination has come under my personal observation. In a large city containing about forty Baptist Churches, there were not more than a dozen copies of the *Baptist Missionary Magazine* taken in 1870. As might be expected, much ignorance existed respecting the present operations of foreign missions. As an illustration of this, one of the leading pastors was entirely ignorant of the fact that the Baptist Missionary Union had two years previously resumed its mission in Africa, and was supporting, in whole or in part, eighteen colored preachers there. Not a single missionary concert of prayer was maintained in the whole city among these churches; the interest in foreign missions was very low, and the contributions of the churches for this object were meagre compared with their ability. This, probably, is a fair specimen of quite a large portion of the Baptist Churches in our land. Among the eight thousand or more churches, the six or seven thousand pastors, and the seven hundred thousand members of churches connected with the American Baptist Missionary Union, there were, in 1870, but four thousand subscribers for the *Baptist Missionary*

Magazine, the only periodical that gives the letters and journals of their foreign missionaries. And among the fourteen hundred thousand Baptists of this country, only about fifty thousand copies of the *Macedonian and Record* were taken. In view of this great lack of missionary reading and information among the members of our churches, is it strange that more than half of them contribute nothing for missions, and very few who contribute give in proportion to their ability? Is it strange that the earnest appeals from our home and foreign mission fields for laborers are so feebly responded to, and that so few churches should have interest enough in missions to maintain the monthly missionary concert? A very little care on the part of the pastor, near the close of the year, would do much to remedy this deficiency of missionary reading. Were he simply to see that a person in the church is appointed annually to solicit subscriptions for missionary periodicals, and attend to their distribution, the work would be accomplished.

He should also recommend to the members the purchasing and reading of all the best books on missions, and ought himself set the example.

Another means that he should employ in order to keep his people informed respecting missions is, to preach missionary sermons. After every effort is put forth to introduce missionary periodicals and books among the members, many either from indifference or poverty, will still remain destitute of them. All this class, constituting a large majority of the membership of the churches, will remain ignorant of mis-

sionary operations and will make their contributions, if at all, in the dark, "not knowing what becomes of their money," unless pastors impart to them the requisite information. Hence, sermons containing not only the principles of missions as derived from the Bible, but also the latest and most interesting facts and providential developments touching the great work of the world's evangelization, should be preached statedly, perhaps monthly. The coming of God's kingdom, which is but another form of designating missions, should in some form be woven into every public prayer and almost every sermon.

Another important means for keeping the church informed on missions and kindling missionary zeal, is the observance of the monthly concert of prayer for missions. In 1784, the Northamptonshire Baptist Association, England, "unanimously resolved—To recommend to all our churches and congregations, the spending of one hour, on the first Monday of every calendar month, in prayer, to bewail the low estate of religion, and earnestly implore a revival of our churches, and of the general cause of our Redeemer, and for that end to wrestle with God for the effusion of his Holy Spirit, which alone can produce the blessed effect." Such was the commencement of the Monthly Missionary Concert, which has been adopted by all evangelical denominations throughout the world, and which has resulted in such rich spiritual blessings to the churches, and has so greatly promoted the missionary spirit. No pastor can afford to be without the Concert, for its beneficial effects both upon

himself and upon his church, and he should do all in his power to render it as interesting and profitable as possible. To this end the following suggestions may be found useful. The pastor should thoroughly prepare himself to conduct it. Long extracts from missionary periodicals should not be read. The latest facts, incidents, missionary news, and providential developments should be given in the leader's own language and best manner, while a missionary map should always be suspended in a convenient position for reference, so as to locate in the minds of all present the information given. The information and prayers should not be confined to the foreign field, but should also include home missions. Sometimes the exercise may be varied by presenting a historical sketch of a particular mission, or a biographical sketch of some missionary. But the fact should never be lost sight of, that it is a meeting for prayer, and much of the time should be occupied in prayer interspersed with the singing of missionary hymns.

As to the time for holding the concert, probably Sabbath evening is the best time. Then, no other cares need interfere with it, the minds of the people are in a thoughtful devotional frame, and if the meeting is properly conducted, and the members have had a proper missionary training, the whole church and congregation will come together for a missionary meeting of thrilling interest. If Sabbath evening is found to be inconvenient, then the first Monday evening of the month according to its original institution, may be selected, or the first weekly prayer-

meeting in the month may be converted into a missionary concert. Some pastors prefer, instead of the monthly concert, to give every prayer-meeting a missionary bearing.

The pastor ought also to give special attention to the training of the youth. He should see that they are instructed in the principles and progress of missions, and in the duty of benevolent giving, that they may thus be prepared for the responsible duties that will eventually devolve upon them. He should take care that the lessons in the Sunday School include instruction respecting missions, that the library is supplied with suitable missionary books, and that the children have the reading of missionary periodicals. It will be found also very useful to have the scholars formed into missionary societies or associations for the purpose of taking collections, that they may be interested in missions and form the habit of giving for benevolent objects. Once in three or four months the S. S. monthly concert might with great interest and profit be changed to a missionary concert, at which the children can recite texts, or sentiments, or dialogues on missions, or give interesting facts, incidents, and reports from the various mission fields. Missionary maps in the school-room, of course, are an indispensable aid in rendering these exercises instructive and interesting.

If then you inquire, "how an interest in foreign missions can be best cultivated in the Sunday School?" I would answer,—by imparting missionary information derived from missionary periodicals and

books, by holding missionary concerts, by using missionary maps, and by taking missionary collections.

One of the blessed results of having a church thoroughly informed on missions, is the removal of those misapprehensions and objections to missions, which arise from sheer ignorance respecting them, and which greatly hinder the full development of the missionary spirit and life in our churches.

It is obvious that the pastor in order to be prepared to successfully remove objections, impart missionary information, and inculcate a habit of missionary reading among his people, must himself form a habit of reading carefully and thoroughly upon missions. The best time to form this habit, is before the cares and burdens of a pastorate devolve upon him. "Men," says Dr. R. Anderson, "who go through the seminary in habitual neglect of reading missionary intelligence, will be likely to go through their ministerial life in the same manner."

8. The pastor ought also to seek out men for the ministry and for the missionary work. If it be objected, that "God only can call men into the ministry," I would say, granted, and answer, God alone can effectually call sinners to repentance, still ministers have an important duty and agency in the matter. The directions given by Paul to Timothy and Titus, no doubt apply to pastors of the present day,—"The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." "Set in order the things that are wanting, and appoint

elders in every city." Pastors have an important responsibility in this direction that is often entirely disregarded. This fact no doubt, accounts in a large degree for the sad deficiency of laborers in the ministry, both at home and abroad. It is clearly the duty of the pastor, following the example of Timothy and Titus, to seek out and "appoint" young men of piety and ability to preach the gospel, and to encourage them also to go and preach the gospel in heathen lands.

9. At the same time, he should teach parents their duty to devote their children to the ministry and the missionary work. The opposition that parents often manifest to their children going as missionaries to the foreign field, evidently arises from ignorance, and a misapprehension of the claims of missions arising from the claims of Christ. They do not realize as they ought, their duty to "live unto him who gave himself for them," their obligation to love Christ more than their children. They do not clearly apprehend that their great duty as Christians—that for which they should chiefly live, is to advance the Redeemer's kingdom in the world, that they should esteem it their highest privilege to make sacrifices if necessary, in the work of making known the gospel and saving perishing souls. It is the duty of pastors to remove such ignorance and misapprehension, and to inculcate upon all Christians the broadest views of their obligations, and by every means cultivate in them an intense missionary-spirit.

10. Finally, if a pastor would realize the highest type of a missionary church, as well as the most

Christ-like healthy type of piety in its members, he must have them all at work for Christ. At work in the Sunday-school, in prayer-meetings, in local missionary associations, in tract distribution, in visiting from house to house for religious conversation and prayer, in soliciting subscriptions for benevolent objects, as agents for missionary and other religious periodicals, in establishing mission Sunday-schools and mission churches, in doing business for Christ —making money with the direct and avowed object of thereby aiding the extension of Christ's kingdom, in short, all laboring in their several spheres for their divine Master, and in his spirit seeking by all means to impart the blessings of the gospel to all men. A church thus laboring will develop a missionary spirit and a moral power that will be felt to the ends of the earth, and will realize Christ's idea in establishing his church on earth. Such a church will be a strong, prosperous and united body, and will sustain liberally their pastor, and render him eminently happy and useful in his work. There are some pastors who appear to regard the preparing and preaching of sermons as their great and almost only work, while careful attention to details in conducting the affairs and labors of the church, is ignored as though they did not concern them or were beneath their dignity. This, beyond question, is a very grave error. It has been found by experience that efficient pastoral care and labor contribute more towards building up a large, strong, flourishing church, than the preaching of sermons, however able, excellent and popular.

CHAPTER III.

KIND OF MEN REQUIRED FOR FOREIGN
MISSIONARY WORK.

THE first essential qualification of a foreign missionary is personal piety. He must himself be "born again," must know by his own experience what "repentance towards God and faith towards our Lord Jesus Christ" mean, before he is prepared to preach these cardinal requirements of the gospel. He must know what it is to love Christ, before he can effectively teach others to love him. He must have a deep experience of all the Christian graces, ere he is prepared to ascertain their existence, and cultivate them in others. He must himself be spiritually-minded, before he is fitted to inculcate spiritual truths and labor for the advancement of God's spiritual kingdom. He must have an experience of the power of the gospel in his own soul before he can preach it with power to others. In short, the missionary must be a real, spiritually-minded Christian, who is acquainted not only with "the letter" of God's word, but also with "the power." This characteristic is fundamental and absolutely essential, without which all other qualifications for the missionary work will be utterly inadequate and unavailing.

But it is not sufficient that a missionary be a Christian merely. There are certain characteristics of piety that are essential to his highest usefulness. One of these is, "full assurance of hope." He must be able to say with the apostle, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." He should know without any serious doubts, that he is in Christ and Christ in him, that his feet are planted upon the "Rock." A missionary in a heathen land has a sufficient burden of anxiety and trouble concerning the salvation of others, and the general interests of his great work, without being anxious and troubled about his own salvation.

Another characteristic of his piety quite essential is, that it be active and vigorous, and not merely emotional. There is a morbid piety or sentimentality that is constantly yearning after a purely spiritual frame that finds its aliment in whatever powerfully moves the emotions, that delights and glories in sighs and tears, or rapturous joys. Its language is,—

"My willing soul would stay
In such a frame as this,
And sit and sing herself away
To everlasting bliss."

But if persons possessing this type of piety are called upon for a subscription for some benevolent object, or to perform some active laborious service for Christ, their peace of mind is quite disturbed, and they turn away in disgust. To them the Christian life almost entirely consists in being happy, "enjoy-

ing their minds," as they sometimes express it. Their thoughts and desires are centered upon self, and their attention is so absorbed in the attainment of a certain frame of mind, that it is diverted from the paths of duty and usefulness. Now such a selfish, emotional, exclusive kind of piety unfits, rather than fits, a person for the missionary work. The piety of a missionary must be Christ-like; a piety that finds its vent and scope in beneficent deeds; that goes out in earnest, sincere sympathy for others; that causes one to "go about" like Jesus, "doing good;" that leads to a life of purity and holiness, and to the faithful, cheerful discharge of duty in all the walks of life; that prompts to toil and sacrifices for Jesus' sake, and for the sake of perishing souls. One of the great reflex spiritual benefits of missions, has been to develop a more Christ-like, healthful piety. It has been well said, that "The missionary enterprise, with the ceaseless Christian activities and exhausting efforts to which it prompted, tended powerfully, not to the destruction, nor even to the diminution of true Christian spirituality, but to its separation from its selfish adjunct. It turned away thousands from that all-absorbing concern for themselves, and made them think and pray and feel and labor, and live for the hundreds of millions of their generation, rapidly sinking to the dreary abode of the lost. It thus gave to the emotions a wider range, and to the heart an object worthy of its most intense desires. It restored piety to a healthy and manly vigor."* Again, he

**Missionary Jubilee*, p. 318.

who goes as a foreign missionary, must have a piety founded upon strong faith. Such a faith in Jesus, as “works by love,” that casts out selfishness, and sweetly constrains to the performance of any labor, or to the making of any sacrifice, that the cause of Christ demands. Such an intrepid faith in God as will sustain him in the presence of the most formidable obstacles; that will cause uncomplaining, cheerful submission to the will of God, amidst the heaviest disappointments and the sorest trials; and a faith so strong in God that it will sustain his self-denial, patience, and fortitude amid all his perplexities and discouragements.

His piety should also be of that Christ-like affectionateness and gentleness, that will cause him to bear with the ignorant, the bigoted, the weak and the erring; that will enable him to persuade the most indifferent or obstinate, with all long-suffering, patience and kindness; that will deal tenderly and charitably with young converts from heathenism; that will not “break the bruised reed, nor quench the smoking flax.” He should be able to wield the mighty power of love. A man that will yield easily to anger, or that cherishes a harsh, uncharitable and overbearing disposition, or that possesses a cold, distant, unsympathetic nature, will be useless, and perhaps worse than useless, in the foreign field.

The foreign missionary needs also to have in exercise in a preëminent degree the grace of patience. He must be able to patiently plod on amid many

discouragements, and to wait long before he obtains results. He must have "long patience," "until he receive the early and latter rain," that he may gather the "precious fruit." Patience in prosecuting missions in a heathen land, must have its "perfect work." Said Xavier to his missionary associates in India, "God give you patience, which is the first requisite in dealing with this nation."

Again, the missionary must, like Barnabas, be "full of the Holy Ghost." The Holy Spirit must dwell in him both as a Sanctifier and as a Power. He must be "endued" with that promised "power from on high." This, in fact, is to be his special preparation for his work. Even the apostles, after all their advantages, of being taught by Jesus in person, of being endued with the gift of working miracles, of witnessing Christ's resurrection and ascension, were still to tarry in Jerusalem until they received the power of the Holy Spirit, as the crowning and essential preparation for their work of preaching the gospel. How much more then do missionaries of the present day require that power.

2. Another great essential characteristic, required in one who goes to the foreign field, is that he be a true missionary, in other words, that he possess a true missionary spirit. His missionary spirit must not be a spasmodic zeal, but a settled, operative principle. He must believe in missions. He must believe when Christ commands his disciples to "go into all the world, and preach the gospel to every creature," that he means just what he says.

He must believe that missions are of God. That he originated them, and that his providence and grace are constantly operating in their behalf. In giving himself to the missionary work, he should feel that he is acting solely on the authority, in accordance with the will, and for the glory, of God.

He should believe also, that the "gospel is the power of God unto salvation," among the most degraded and hopeless in heathen lands, as well as among those most civilized and enlightened. In other words, he must not rely for ultimate success, upon the adventitious aid afforded by science, education, commerce, civilization and the like, but depend solely upon the power of the gospel, accompanied by the Holy Spirit.

He should believe, too, that the gospel is destined to triumph. Any wavering upon this point, will produce vacillation and weakness in action on the field. He should believe, when Jesus teaches us to pray, "Thy kingdom come, Thy will be done in earth as it is in heaven," that God fully intends that this prayer shall be answered. Dr. Wayland says of Dr. Judson,—"It never appeared to him possible, for a moment, that God could fail to do precisely as he had said; and he therefore relied on the divine assurance with a confidence that excluded all wavering. He believed that Burmah was to be converted to Christ, just as much as he believed that Burmah existed. He believed that he had been sent there to preach the gospel, and he as much believed that the Holy Ghost would make his labors, in some way, or

at some time, the means of the salvation of the nation, as he believed that there was a Holy Ghost." Such unwavering confidence in the power of the gospel and in its ultimate triumph, made Judson strong, and it will tend to make any missionary strong, while any lack of such confidence will tend to weakness.

Again, the missionary should have breadth and unity of aim. It is a mistake to suppose that singleness of aim, necessarily implies narrowness. The reverse is true. It is the man of narrow views and plans, that is likely to change often from the pursuit of one object to another. It requires a great and noble object to command all the resources and labors and direct them to one end. The great, the one aim of all disciples and churches of Christ, of all Christian ministers, and especially of all missionaries, should be the establishment of Christ's kingdom throughout the world. The accomplishment of this grand object should constitute "one all-pervading passion, one all-controlling purpose, binding their various and versatile efforts together, causing the whole to result, like the intricate motions of a complicated machine, in one entire effect." The missionary having in view the establishment of Christ's kingdom throughout a heathen land, can say, "this one thing I do," and then all his varied duties, in every department of missionary labor will be directed to the one great end. He will have no relish nor time for selfish and irrelevant schemes and efforts. All his powers, and time, and toils will be laid upon

the altar of his Lord ; they will not be frittered away upon selfish and unworthy objects.

Again, he who gives himself to the missionary work must have his heart in deep sympathy with that work, in other words, he must love it. A person who does not have a taste for a calling will not be likely to succeed in it. So if the missionary has not a taste and a sincere love for missionary work,—if it is not his meat and drink to preach Jesus to all classes, even the most degraded, and to “be instant in season, out of season,” in teaching, “reproving, rebuking, exhorting with all long-suffering and doctrine,” if he is not willing to “make himself servant unto all, that he might gain the more,” and for the gospel’s sake does not rejoice in being “made all things to all men, that he may by all means save some,” in short, if he has not an undying passion for winning souls to Christ, then he cannot become a successful missionary.

And closely allied to his love for the missionary work, must be a willingness to make sacrifices for it. The “mind” must be in him “which was also in Christ Jesus, who made himself of no reputation and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.” Such a spirit of humility and self-sacrifice for the good of others, must also inspire the heart of the missionary, and indeed of every servant of God, or he will fail to attain to the highest usefulness and suc-

cess in winning souls to Christ. Jesus "pleased not himself;" so every disciple, every minister of the gospel, and every missionary especially, must not seek his own pleasure; otherwise personal pleasures and predilections will often interfere with the successful advancement of the great object. "It is enough for the disciple that he be as his master, and the servant as his lord;" and just in his likeness to his Master, the servant of Christ will find his greatest usefulness, as well as happiness, in whatever sphere he may be called to labor.

3. In the third place, missionaries should not only be pious, and thoroughly imbued with the missionary spirit, but they should also be able, efficient men. Some suppose that almost any good man will do for a missionary among ignorant degraded heathen. Or they at least think, that the home field,—the home pastorate require stronger men than the foreign field. Professors in theological seminaries have frequently discouraged young men of talent from going to the foreign field, with the plea, that "they are adapted for great usefulness in their own land, and cannot be spared," implying that they have talents too great and precious to be expended upon the heathen. Of the twenty-eight missionaries at the Sandwich Islands in 1836, twenty reported that they "were encouraged by professors in theological seminaries, presidents of colleges, and other ministers, to dismiss the thought of becoming missionaries to the heathen, and stay at home,—the number thus advising amounting to sixty-two." They usually did not directly object. They

would admit that the cause of missions was a worthy one, but would add, "that all cannot and ought not to engage in it." "You should," said they, "weigh the matter well; perhaps others of a more plodding nature, and dry and husky manner, would answer equally well for the heathen. Influence and talents are a precious gift to be appropriated in the best possible manner." Not long after, they meet again, and the instructor quietly says, to one who is thinking of the foreign field, "I have a letter from the church in —— and they wish a minister, and should you, upon due deliberation, decide not to leave your country, I should take pleasure in recommending you to that church and people." I should like to hear a professor, or pastor, who can bring such an influence to bear upon a young man contemplating the foreign field, attempt to preach upon the great commission; for he must either utterly fail to present the subject in its proper light, or severely condemn his own conduct. Professors in colleges and theological seminaries, have it largely in their power to determine the number and kind of men who shall become foreign missionaries. They also have the moulding of the missionary principles and character of most of the leading pastors, who in turn have the training and give tone to the missionary spirit and character of the churches. How great their obligation to use their vast influence, not for narrow, selfish ends, thus retarding the progress of the missionary enterprise, but in advancing it, and promoting to the utmost in their power the extension of Christ's kingdom in the world!

In opposition to all low views of the kind of men required for the missionary work in a heathen land, I would quote the requisition made by the Holy Spirit upon the church at Antioch, "Separate me Barnabas and Saul for the work whereunto I have called them," *i. e.*, to labor as missionaries among the heathen. The church at Antioch, had they held such views as some at the present day, might have said, "Barnabas and Saul are our ablest, best men, we need them for pastors in our great, learned and refined city, we cannot spare them! Here are brethren Lucius and Manaen, they will answer as well to preach the gospel to the ignorant heathen." But the Holy Spirit did not so judge, nor so direct. I would also quote upon this subject the views of some possessing the widest knowledge and experience in conducting modern missions. Dr. R. Anderson, in speaking of the nature of the missionary work and the kind of men required, says, "With such scope for talent of all kinds, and with such demands for it, the answer to the question, 'What sort of men are needed?' is obvious. We need the ablest and the best." Dr. Baron Stow says, "The men we need for effective service among the heathen, are not those whom nature has modeled upon a small scale,—men of puny minds, whose predestination is intellectual dwarfishness and imbecility; but men whose mental structure includes no weak timbers,—men whose inward architecture partakes largely of the sturdy and magnificent Doric,—men who, by the simple majesty of their native qualifications would anywhere command the re-

spect of the multitude." "There are fields," he adds, "in which men of slender capacity may labor, and not without effect; but those fields are at home. To send such men to convert the pagan world, is more than inexpedient."

Among the mental characteristics most essential to a foreign missionary, sound common sense is of the first importance. Dr. Stow, who was for many years a member of the Executive Committee of the Missionary Union, and had much experience in selecting candidates for the foreign field, says, respecting "practical good sense," "No where is this quality so important as in the missionary, and especially the missionary pioneer, whose least indiscretion might jeopard interests of the greatest magnitude. Experience," he adds, "has taught some lessons upon this subject, which it is undesirable should be repeated, and the question, 'Has he good sense?' is sure to be propounded, respecting every candidate for missionary service. And they who know the most of the peculiar character of that service, having been the longest on the high places of the field, and become the most deeply interested in the success of the enterprise, are pressing this question the most closely, and insisting upon an unqualified and unequivocal answer. Has he good sense? practical wisdom? Is he careful, circumspect, judicious?"

The missionary on entering his field in a foreign land, finds himself in such new and untried circumstances, that he needs great practical good sense to enable him to adapt himself to his strange position,

He will find abundant scope for this quality in learning the language, in commencing and prosecuting his labors, in preaching, in visiting, in dealing with the natives in temporal as well as spiritual matters, in establishing missions, organizing churches, selecting and training preachers, in instructing and elevating the people generally ; in short, every day, in every department of labor, during his whole missionary life, he will require that intuitive practical wisdom or good sense, that in the absence of precedents, and of counsel from others, will serve as a prompt and safe guide. Such a missionary was John Williams of the South Sea Islands, who went out an uneducated mechanic. His sterling common sense, and practical good judgment, enabled him to outstrip his educated colleagues in acquiring the language, though he labored hard daily at the forge, while they devoted themselves to study. It enabled him to excel them in the efficiency and success with which he prosecuted his work, and at length constituted him a very prince among missionaries.

Closely allied to this quality, the missionary needs great self-reliance. He has not the aids, the precedents, the advice and counsels, the settled mode of doing things, that the laborer in the home field has. Often he must act, and act promptly, in entire reliance upon his own judgment, in cases perhaps, of much difficulty, under circumstances quite new and untried. Often his self-reliance and decision of character will be taxed to the utmost; and all the more if he is a conscientious and judicious man. Such

crises, and they are not few in a missionary's life, will show the stuff of which a man is made, and whether his mental or moral structure includes any "weak timbers" or not.

He also requires in an eminent degree, the faculty of perseverance. He should be able to hold on his way in spite of all obstacles and all discouragements. I know no calling requiring so much of indomitable perseverance as the missionary life.

Again, the foreign field affords ample scope for the most diversified practical knowledge.

The missionary should know men,—should understand human nature in an eminent degree. He has to deal with the most subtle workings of perverse human nature. The heathen mind develops Satanic skill in deception and treachery. In these acts, those brought up in a Christian land are no match for them. Hence, the missionary in his conscientiousness, is exceedingly liable to be frequently deceived by the natives with whom he has dealings, both in religious and temporal matters. Unless he has some skill in discerning character, he will often be imposed upon by impostors, and some, under feigned Christian professions, may even get into the church. He may perhaps trust those who are unworthy, and distrust those who are worthy. And sometimes he will be appalled at the depth of fiendish treachery, of which he has been the innocent dupe; while his deceivers, with brazen-faced impudence when discovered, will only laugh at his "greenness" and stupidity in not detecting the fraud sooner.

It would also be found very useful for the missionary to have some knowledge of civil law. He will often be called upon to settle disputes, or give advice in matters involving the rights of property or person, or civil rights. And he should be prepared to give his converts from heathenism some instruction respecting the principles of common and civil, as well as moral law. And such are the treaty and commercial relations of Christian with heathen nations, and such the relation of the missionary to both, that he may sometimes find some knowledge of the law of nations, and maritime law, to be of great value.

He will also have daily occasion to use any medical knowledge that he may possess. He will have constant appeals from the heathen, and from the Christians, to administer to the relief of their bodily ailments; and often, kindness administered to the body will open the heart to receive spiritual benefits.

Some practical knowledge of architecture or building, and of some mechanical trade, will also be found very useful. The missionary in a heathen land, must usually be the architect, superintendent, and sometimes journeyman, in erecting his own dwelling-house, his school-rooms, and his chapels. Often too, he is called to teach the natives how to build more neat, substantial, and healthy dwellings, and to give more or less information in various handicrafts.

Moreover, every missionary should know how to keep accounts. He has constant occasion to keep accounts with his Missionary Society, with the natives with whom he does business, with those who labor

for him, with his school-teachers, his native preachers, with those of whom he rents houses, and with all others who assist in the missionary work, as printers, Bible-readers, and boatmen.

Again, the foreign mission-field affords abundant scope for the best preaching talent. The heathen appreciate eloquent preaching, and are moved by it about as readily as those reared in a Christian land. All the dwellers in the heathen countries of the East, are very fond of vivid imagery, apt illustrations, witty repartee, smooth flowing language, and a polite and graceful address. They themselves, not having much ability or taste for reading, living in dense communities, having much leisure, and a great love for gossip, become almost invariably great proficients in talking; and if a person cannot talk so as to interest a company, he is set down as a dunce. And a missionary, if he has not a fair share of ability to speak and interest an audience, will be placed in about the same category. He will be unpopular and will lose his heathen hearers more quickly than a dry preacher would lose his congregation in this country, for here religious principle or habit might keep it together, while the eloquence and skill of the preacher alone could retain a heathen congregation. The missionary ought also to be able to set an example of effective preaching, to the native preachers. They, as a general rule, will copy the manner of the foreign missionary, and if he is an indifferent preacher, the natives trained by him will be likely to be so also. Or should the native preachers excel the mis-

sionary, as they very probably will if he is a poor speaker, it will be derogatory to his influence and his usefulness. No one need fear that the foreign field will not afford the most ample scope for the very best preaching talent.

Again, it is very important that a missionary possess the organizing and administrative faculty. It is said of a missionary in India, that he was very popular as a preacher,—would move a native audience wonderfully. But he went from place to place continually preaching as an evangelist. The result was, he had scarcely any visible success. He did not organize success, *i. e.*, he did not stay long enough in one place to follow up impressions and win converts, nor did he aim at organizing churches. Hence, notwithstanding he was a great preacher, his life work was a failure. He sowed his seed by the wayside, and “the fowls of the air devoured it.” How different would have been the result if he had watched, and watered and cultivated the seed sown, and gathered in the fruit; he would have had a garden of the Lord to show, instead of a barren waste. All the labor of ploughing and sowing will be lost, if the crop be not garnered. So missionary labors will be lost, if the results are not gathered up and put into an organized and enduring form. The Apostle Paul is our example in this respect. He tarried long enough in a place to gain converts; he then formed them into a church; next he “confirmed them in the faith,” and “appointed elders” to watch over and instruct the church. Thus the Apostle organized success as he

went along, and thus success was rendered complete and enduring. The missionary must also have the faculty of putting every thing in order; organize disciples immediately into churches; appoint suitable elders over them; see that the ordinances are regularly administered; that the churches are duly instructed and confirmed in the faith; thus should he be able to lay the foundations of Christian institutions deep, regular, and permanent. The importance of this faculty of organizing will be especially apparent also, when we contemplate the missionary in his position as overseer or bishop of his mission. As his work enlarges, the general direction and oversight of several churches, and several native preachers, with all the regulations that pertain to them, must necessarily, in a great degree, devolve upon the missionary. Some of the missionaries in Burmah have each sometimes had the care—been the bishops in the true Scriptural sense—of from fifty to eighty or more churches, from seventy to a hundred or more native preachers; also numerous out-stations, and many schools. Our missionary, Thomas, when called, on account of failing health, to leave the field, and immediately on reaching his native land, called to his “rest,” had charge of fifty churches, containing over 2,000 living members; seventy native preachers, nine ordained; seventy out-stations; one normal school, and forty-five primary schools; all raised up and put into organized operation by that one apostle of Jesus Christ during a ministry of eighteen years! What would a man that had not, in an eminent degree, the ability to

organize, or a mentally weak or small man, do in such a position? From an experience of my own for several years, on a small scale, of the responsibilities and difficulties, and demand upon all the faculties and resources of a man in such a position, I fully believe that, in a missionary having such a charge, there are required more administrative and organizing ability, and indeed more varied ability and attainments in every respect, than are generally required in a pastor, or college professor or president, in the home field.

Again, the foreign field affords ample scope for the highest culture and attainments in learning. The missionary must become master of a new and difficult language. He must translate the Scriptures, or translate or write books and tracts in that language, not only on religious, but often also on scientific subjects. He must learn to speak and preach accurately and effectively in strange and difficult dialects. He must educate his native preachers, and train them for their work. In *his* theological seminary he alone must be president, and professor in almost every department.

Moreover, he is often called upon to act as interpreter and translator to officials and commercial men, though he ought to avoid such work as far as possible. Judson, one of the most single-eyed of missionaries, was nevertheless called by the inexorable force of circumstances, to do an important work as interpreter and translator for the English and Burman governments. Morrison did the same in China.

The missionary is also called to enrich the stores of the world's knowledge of geography, geology, na-

tural history, ethnography, ethnology, and especially philology. In all these departments the learned world is greatly indebted to missionaries, and there are vast fields still to explore. Missionaries in the very nature of the case, visiting and dwelling in all lands, traversing and becoming thoroughly acquainted with the geography, the people, the languages and literature of those lands, will be obliged to continue to contribute their share to the general enlightenment and elevation of the race.

In general, then, how can it, with any show of reason, be said, that, "men of inferior abilities will do for missionaries?" Does it then require but small ability to learn difficult dialects and languages; to translate the Bible, and prepare a Christian and scientific literature in foreign languages; to enrich all languages with scientific and literary knowledge; to eloquently and effectively preach the gospel in foreign tongues; to successfully conduct missions in ancient, ignorant, and self-conceited heathen nations, in opposition to hoary religions, subtle sophistries, acute metaphysical speculations, and atheistic philosophies? Is it a light work, adapted to a narrow, weak mind, to raise up churches of God, and preachers of the gospel; to superintend numerous schools, to be the bishop of many churches; and to be the educator of Christian teachers, Christian ministers and pastors, who are to give form and tone to Christian institutions of whole nations for all generations?

An aged missionary once remarked to me that

"we need men in the foreign field who can act as generals," not in authority, but in overseeing and directing all the rank and file of the native Christian hosts in their onsets upon heathenism, and in promoting the extension of Christ's kingdom.

Dr. R. Anderson, than whom there is no man in America better acquainted with the subject, or better able to judge respecting the kind of men demanded in the foreign field, used the following language,— "It is a well-known fact that the military academy at West Point furnished leaders for both the contending armies in the late war. And leaders of a similar grade are required in the foreign missions, and for similar reasons. The incipient work of planting, organizing, and training churches, composed of converts from heathenism, even in the most barbarous countries, requires more talent than is ordinarily demanded for the pastoral office at home. For you have to deal with a strange people, and a strange language, with strange manners and customs, with consciences dead or altogether perverted, with religions more depraved than human nature itself, and with social life that is rotten to the core. * * * There is useful and ample scope in such a field for talent of the highest grade. Taking the average of labors and results in the heathen world, I do not believe that the pastoral life of our own favored country can show more abundant fruits. The eloquent preacher, when once he has acquired the language finds his talent not less effective there than here. And the demand for varied and cultivated

talent is nearly the same in all the fields, as well in Polynesia and Africa, as in India and China. As the mission advances, giving rise to churches, schools, a native ministry, and a Christian community, there arises also a demand for what is called the organizing and administrative talent, more varied and more imperative than can often occur in our home pastoral life."

The opinion of the Burman missionaries respecting the kind of men needed there, is indicated in their appeal for "twenty men of the flower of your rising ministry."

In thus opposing the view that great abilities and acquirements will not find full scope for usefulness in the foreign field, and in advocating that able men should be sent, I would not on the other hand, discourage any brother who takes a modest view of his own abilities, from going to that field. A man of moderate talents, if he is a man of God, and has a heart deeply enlisted in the work, will be very useful in the foreign field, or at least he could do as much good as in case he remained at home. While the ablest man, if he lacks spiritual qualifications, will make a pitiful failure as a missionary.

It is evident, in view of the facts of the case, that to labor as a missionary in a heathen land, does not tend, as some seem to suppose, to mental dwarfishness and imbecility. On this point, permit me again to quote from Dr. R. Anderson. "I believe," he says, "there is as much of mental development in missionaries, as there is in the home ministry. * *

I account for it by the fact, that, with the more intelligent missionaries the pressure is not less upon the mental faculties, than it is in the pastoral office at home ; and this is as true in the more barbarous heathen countries, as it is in the more civilized. I even think, that the mental pressure upon the intelligent and conscientious missionary, is often greater than it is upon his brethren at home. For he finds that there is everything to be done, and he is the only one to do it. He must, morally speaking, be feet to the lame, eyes to the blind, ears to the deaf, and must almost reconstruct the intellect, and almost recreate the conscience. Did this responsibility come upon the missionary all at once, he could not bear it ; but come it will, sooner or later, and the intelligent and faithful missionary need fear no loss of stimulus to his mind. It is the same that operated on the mind and heart of the apostle to the Gentiles ; and it will increase with his years, especially in its demands upon the judging and administrative powers."

4. Closely connected with the importance of good mental ability in a missionary, good health is requisite. A missionary's usefulness and success will depend very much on his health. Indeed, however great his intellectual ability, and however perfect his Christian character and fitness, he cannot be a strong man, and successful missionary, without a fair measure of health. Ill health often renders the mind nervous, irritable, and morbid, and hence unfit for good, effective labor.

5. A missionary as a general rule, should also be a married man. He needs a home, where he may have care in sickness, and find repose and refreshment from his trying and exhausting toils. A good wife will also greatly encourage and assist him in his work. She can find access to the women, which in most heathen lands are very exclusive, and cannot be reached by an unmarried missionary. A missionary will be more respected, and have far greater influence for good, in a heathen community, if he is married. Occasionally a missionary may be very useful, especially if engaged in pioneer work, though single; but as a rule he should, beyond all reasonable doubt be married. I would say with Dr. Anderson, that "with an intelligent, pious, well educated wife, having good health and a devoted spirit, his value as a missionary is greatly enhanced." Some have said that his usefulness is "more than doubled."

6. It is evident that he must be a worker. The position of a missionary in a heathen land is no sinecure. His duties are so multifarious, that he needs business-tact, energy, and persevering industry, for their successful performance. His is no place for a drone. No lazy man should enter the foreign field. He should delight in hard work, and his soul should be fired with quenchless zeal in laboring for the salvation of souls.

7. Finally, the missionary among the heathen should possess physical and moral courage. His work will often bring him into danger—danger from

the savage character of the people among whom he labors, or from their hostility to foreigners or to a foreign religion, or from robbers and pirates. Though he is not rashly to run into danger, nor to seek the merit of a martyr's death, yet he should have the courage to do his duty in the prosecution of his work, though in the face of danger.

It requires also no small amount of moral courage to stand before an ignorant, vicious crowd, not accustomed to orderly assemblies, in whose hearts the speaker is aware there rankles more or less of suspicion, of contempt, of captiousness, of hate, or of mere curiosity, or of stolid indifference. To proclaim to such a congregation truths new and unpalatable, taxes a man's nerve to the utmost, and demands a resolution that shall break through all diffidence, and moral courage that shall rise above all fear.

CHAPTER IV.

MOTIVES TO ENGAGE IN THE FOREIGN MISSIONARY WORK.

IN considering the motives that should actuate a person to engage in the foreign missionary work, it may be well, first to glance at a few unworthy motives. His motives will have much to do with a missionary's usefulness and happiness in his work. Hence every one contemplating the foreign field, should look well to his motives. He should ask himself the question, "Will the motives with which I am actuated sustain and carry me through all the difficulties, trials, and discouragements incident to a missionary life in a heathen land?"

If any person gives himself to the foreign missionary work entertaining romantic motives, if they are tinctured by what has been termed the "poetry of missions;" or if he is actuated by a curiosity to see the world; or if he has a lurking idea to a permanent support and an easy life; or secretly entertains a vain notion of holding a somewhat conspicuous position; or if he is excited with a sudden, enthusiastic desire to emulate the example of some "hero missionary;" or if he entertains any other unworthy or spasmodic motive, he should not deceive himself, such motives

will not stand the test of trial, and certain disappointment and failure await him. Nor will his motives be better, if he cherishes the idea that his ability as a preacher will not enable him to take a high position in the home field, but will do to labor among the heathen; nor if he hopes after a temporary period to retire from the foreign field, and perhaps be able to make his missionary standing a stepping-stone to respect at home.

I am "persuaded better things" of most of my brethren, "though I thus speak." Still, it is not without cause that reference is made to such unworthy motives. A student once mentioned in my hearing, as one motive that inclined him to the foreign field, that his "name and labors would thus be brought more prominently before the churches, and be more widely known." Fortunately, he was not sent to the foreign field, and he has since given up the ministry. If a student has any worldly or other sinister motive, either in desiring to go as a missionary, or to enter the pastorate at home, he had better stop where he is, and not profane holy ground with his unhallowed feet. With such a motive in his heart, he is not fit for the sacred ministry anywhere, and he had better retire to a secular calling.

There is also a grade of higher motives that still are not sufficient to sustain the foreign missionary in his work. "Mere philosophers will not go on such missions, and mere philanthropists would not remain long, should they happen to go. Impulsive, unreflecting piety will give out before the day of embark-

ation, or retire ere the language has been acquired, or the battle has fairly begun. Fine conceptions of the beautiful in social life, glowing apprehensions of pastoral duty, broad and elevated views of the nature and relations of theological truth are not sufficient to give enduring life to the zeal of a missionary. Something more than all this is needed. There must be the grand aim, the living, undying purpose of reconciling men to God, and thus extending the kingdom of the blessed Redeemer. There needs to be a real enthusiasm, sustained by a spiritualized doctrinal experience, and by the powers of the world to come. Nothing short of this will keep the foreign missionary cheerfully and long in the field.”*

What, then, are the true motives to engage in the foreign missionary work?

1. The constraining “love of Christ,” I place first, and as the foundation of all other motives. “For the love of Christ constraineth us.” The term “constraineth” means “surround and urge on every side.” This motive does not require discussion; it is a direct appeal to the Christian heart. My brother, let the love of your personal Redeemer, the great, model missionary,—that love that constrained him to leave heaven, and come down to earth on a mission of mercy to the unworthy and guilty; let that same compassionate love constrain you to imitate his example, and go upon a like mission. Do you shrink from leaving the society of your dear friends and relatives, and all the sweet, Christian influences of your native

* Foreign Missions, p. 167.

land? Do you feel that it would be too great a sacrifice to give up all these for a life among degraded heathen, to be a constant witness of their forgetfulness of God, their vices, and their abominable idolatries; to be treated with coldness, contempt, and perhaps bitter hatred, while wearing out your life for their good; to have your messages of love and mercy met with indifference or opposition, and perhaps with persecution, and even a violent death? And yet, are any or all these trials worthy to be compared with the sacrifices that Jesus made in carrying out his mission of love to you? In the language of another, "Let the love of a Crucified Saviour surround us. Let it be the circumambient atmosphere we breathe, and in which our souls are steeped; the all-penetrating, all-pervading, all-animating, all-inflaming motive. What motive like this to kindle our languid affections; much forgiven, and yet but little love! My soul, can this be possible? What motive like this to eradicate the wretched selfishness of our nature? Why does Jesus die? Why but that 'they who live should live no more to themselves, but to Him who gave Himself for them?' Where such a motive to fortify us with holy endurance of hardness? Have the members anything to do with roses, while the head is crowned with thorns? In short, what an incentive in this love for the noblest self-sacrifice and benevolent labors!" O my brethren, do you know the love of Christ; do you study that love; do you feel the constraining power of that love? Then you carry in your own hearts an all-sufficient

motive to toil in any land, and make any sacrifices demanded by the glory of Christ, and the extension of His kingdom.

2. Closely allied to this is the motive found in the very nature of the Christian's consecration. Dear readers, if you are indeed Christians, "ye are not your own." You are "redeemed with the precious blood of Christ." "Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." You owe all that you are, and have, and hope for, to your Creator, your Redeemer, and your Sanctifier. Hence to "present your bodies a living sacrifice, holy, acceptable unto God, is your reasonable service." Your true attitude is that of entire consecration to the service of God. You are to know no will but God's. It is a small thing to say, but a great thing to realize—consecration implies that selfishness is cast out of the heart. What then has the servant of God, who is inquiring as to his field of labor, to do with his own tastes and predilections? What right has he to yield to any worldly or selfish motive in deciding where he will labor for Christ? The very nature of his Christian consecration and vows, should lead him to be perfectly willing, to say the least, to go wherever duty calls.

3. Are other motives required, then take the great commission. That commission grew directly out of Christ's mission to the earth. He left it as the standing order for his disciples; thus laying upon them as their special obligation, the work of promul-

gating his gospel throughout the world. Note the varied language in which it is given. "Go ye into all the world and preach the gospel to every creature." (Mark xvi. 15.) "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. xxviii. 18, 19.) "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." (Acts i. 8.) "This gospel of the kingdom shall be preached in all the world, for a witness unto all nations." (Matt. xxiv. 14.) "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." (Rev. xiv. 6.)

The great commission as expressed in these various forms, contains a few points of special importance, to which I wish to call attention. First, it is direct and personal. "Go ye." It is not send ye, work by proxy, shift the responsibility upon some one else. The obligation that it lays upon every Christian, and especially upon every preacher of the gospel, to do all in his power to "preach the gospel to every creature," cannot by any sophistry be set aside or evaded. You may try, my brother, to think and act as though the "discipling" of the heathen nations were no particular concern of yours. But you nevertheless, have a share in that work. Christ's command lays

that responsibility upon you, and by no means can you shirk it. Some persons speak of "a call" to be a foreign missionary. As though the explicit command of Christ to "preach the gospel to every creature" were not a sufficient "call." What call to engage in the foreign missionary work, can be more authoritative and divine than that commission of the great Head of the Church? What other call can any man reasonably require? The sooner Christians divest their minds of the notion that to be a foreign missionary is something out of the ordinary course of duty, the better for them and for the cause of missions. The heroic age of missions, when missionaries were regarded as martyrs or demi-gods, has passed away, and it is well that it has. It is a hopeful sign that missionaries are not now so much "lionized" as formerly. It is well that the "romance of missions" should pass away, and that the foreign missionary work should in the estimation of all, come down to the dead level of ordinary duty; and that to go as a foreign missionary should not be regarded as at all extraordinary, or as specially praiseworthy, but as simply obeying Christ's command. If any reader is waiting for a "voice from heaven" before he can decide that it is his duty to be a missionary, let him be assured that the only voice he will hear will be the last command of his ascended Lord, and the only sign he will behold, will be the sign of God's providence opening and preparing the fields and bidding him enter in and labor.

Secondly, notice the greatness of the work com-

manded. "The field is the world." Not one little parish, nor one state, nor one nation, even though it is "our great American nation," nor one continent; but "Go ye into all the world." The work to be done is to "preach the everlasting Gospel to every nation, and kindred, and tongue, and people;" to "preach it to every creature;" nay, more, to "make disciples of all nations." The point that I wish to make here is, that every Christian, and especially every Christian minister, is in duty bound to make the conversion of the world the aim of all his labors. Hence, when students for the ministry, or others, are considering the question of duty as to a field of labor, the whole should turn upon this single inquiry, Where can I do most towards the conversion of the world to Christ? Can I do more for the accomplishment of this grand object by laboring in my native land, then it is my duty to remain here; but if I can do more towards the world's conversion by going to a heathen land, then I am in duty bound to make that my field of labor. The broad view, the great enterprise, as it was presented by the Master, should ever be kept before the mind of the laborer. All narrow and selfish views and motives should be discarded; they should have no place. If, my brother, you are picturing to yourself a faithful, loving church, a nice parsonage, a large library, a quiet, easy life, much to enjoy, and not much to do, and that little to be done for yourself and your church, with no care beyond; or if your cherished vision be, the pastorate of a large wealthy church, a fat

salary, a splendid church edifice, a fashionable audience, hard labor to elaborate popular sermons, that shall make yourself a name in the land ; or if your beau-ideal be a professorship or presidency in some college or seminary, where you can bury yourself in books, and gain the reputation of being a learned doctor ; if such be the nature of your aspirations and schemes, then I beg you to consider that they are directly opposed to the spirit of the commission that calls you to the ministry of the gospel. They ignore the specific and grand object towards which you are required to aim, and to which you are to make all your purposes, plans and labors subservient, and they put in its place your own little insignificant self. They violate the great law of that commission which is as unchangeable as the fiat of God, as comprehensive and uncompromising in its claims as are the rights of Christ in the redeemed soul. The command of a military chieftain must be obeyed though it leads into the jaws of death, and still more imperious is the order of our great Captain. In any great war, however extensive the theatre of its operations, its officers and soldiers however numerous, the duties to be performed however varied, the ranks and divisions of the armies however multiplied, and their movements and evolutions however extended and intricate, yet are they all directed to one great end which is never lost sight of for a moment. So also all soldiers of Christ, whatever their position in the church or in society, and wherever their place of labor whether at home or abroad, whether they be

pastors, professors or missionaries, they are ever to place before them the ultimate object of the campaign in which they and all the hosts of their great Chief-tain are engaged, viz., the reclaiming of a revolted world from the power of Satan, and bringing it back to allegiance to God. All wishes, plans, abilities, power, wealth, labors, avocations, all must be diverted from selfish objects, and be directed to the attainment of the great end.

Moreover, every one engaged in this campaign must be willing to "endure hardness as a good soldier of Jesus Christ," and must not "entangle himself with the affairs of this life, that he may please him who hath chosen him to be a soldier." He must press on in the path that his Captain points out whatever may oppose. Thus, if one is convinced that it is his duty to labor in the foreign field, and his parents or other relatives on selfish grounds oppose, or if he is engaged to be married and his affiance for trivial reasons objects, or if churches and influential advisers, on the plea that he cannot be spared, dissuade, then should the voice of Jesus, as it was once heard calming the angry waves of Galilee, be heard above them all, and by them all, silencing the clamor of all opposition. He should imitate the example of the apostle Paul,—"When it pleased God to reveal his Son in me, that I might preach him among the heathen, immediately I conferred not with flesh and blood."

Another point to be noticed in the commission is, it guarantees the requisite aid and power for accomplishing the work required. "All power is given

unto me in heaven and in earth." "Lo, I am with you alway, even unto the end of the world." "Ye shall receive power, after that the Holy Ghost is come upon you." Thus the plea, with which some who ought to go as foreign missionaries, would fain excuse themselves, "Who is sufficient for these things?" cannot avail, for all required aid and power is promised.

Another encouraging feature is the promised success. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations." The "angel flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth," is not to rest his foot or fold his pinions, until he shall have proclaimed it "to every nation, and kindred, and tongue, and people." While the bare command affords abundant incentive to engage in the missionary work, without stopping to count the cost, or estimate results, still it is inspiring to feel assured that the enterprise in which we engage is destined to succeed. And this assurance removes all ground for the excuse sometimes made for not going on a mission, that "missions in heathen lands have but small success."

4. Another important motive to engage personally in this work, is the duty and privilege of carrying the gospel into "the regions beyond," *i. e.*, into regions where churches do not exist, and where Christ is not named. This is God's mode of extending his kingdom. It is not his plan, as it seems to be that of some professing Christians at the present day, to

entirely evangelize one nation before entering others, and which is often sententiously expressed in the phrase, "The heathen are at our doors." The apostles and primitive Christians were to begin at Jerusalem, but they were not to end there, nor tarry there long. Thence they were to go forth as "witnesses unto Christ," "in all Judea and in Samaria, and unto the uttermost parts of the earth." They did not remain in Jerusalem until all the Jews and heathen there were converted. God allowed a persecution to soon scatter the disciples abroad, and they "went everywhere preaching the word." At Antioch a large church was ere long gathered. But while vast numbers in that city were still unconverted, "the Holy Spirit said, Separate me Barnabas and Saul, for the work whereunto I have called them," viz. the work of preaching the gospel among the heathen of Asia Minor. But when they had preached the gospel, and formed churches throughout but about half of Asia Minor, "they were forbidden of the Holy Spirit to preach the word in Asia," and when they attempted to go and preach in the remaining provinces "the Spirit suffered them not." But in vision, "There stood a man of Macedonia praying Paul, saying, Come over into Macedonia and help us." And they did not tarry in Macedonia long. When they had formed churches at Philippi, Thessalonica, and Berea, they passed on to Athens and Corinth, and subsequently to Italy and Rome, and perhaps Spain; and before the end of the second century the gospel had been preached and churches formed in every known

country in the world. This was God's plan, to kindle up lights in the great centres, thence to radiate into the regions around until their effulgence should blend and illuminate the whole earth with the glorious light of the gospel. The apostle to the Gentiles rejoiced in this plan. In his second Epistle to the Corinthians he speaks with evident satisfaction of preaching the gospel in "the regions beyond" them.

The reason why the apostle delighted so much to preach the gospel in the regions beyond, was, as he informs us, so as "not to boast in another man's line of things made ready to our hand," *i. e.*, he did not like to boast in another man's field of labor, of labors that he found already performed. So in his epistle to the Romans, xv. 20, in speaking of the wide extent of country through which he had preached the gospel, he declares, "Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation;" and with this mode of labor the prophetic declaration agreed, "To whom he was not spoken of, they shall see; and they that have not heard shall understand."

Many a missionary in modern times, has had a similar satisfaction in preaching Christ where he was not known, and establishing Christian churches where none had ever before existed. Such a privilege and happiness any faithful minister of Christ may honorably covet, and may also if he chooses, enjoy. And that of itself is no small inducement to devote one's life to the preaching of the gospel in a heathen land. Judging from my own experience, I can wish a

preacher of the gospel no greater success and happiness in his ministerial work, than to have the privilege of laying the foundations of Christian institutions in barbarous, or but partially civilized regions, where the name of Christ is not known,—to raise up churches of the living God to shine as lights in the midst of the darkness,—to build up spiritual temples composed of living stones, gathered from the dead mass of heathendom.

5. Another motive for engaging in the foreign missionary work is, the reflex benefits that would thus be conferred upon our own land. It is fully believed by those who have given most careful attention to the subject, that those who have gone forth and labored as missionaries in heathen lands, have done more for the cause of Christ, and of truth in their *own* land than they would have done had they remained at home. The reflex influence of foreign missions is very great. In the limits of this section I can only refer to them in the briefest manner.

Missionary operations have tended to break up that monotony and dull routine, which lull to sleep, and tend to reduce religion to a mere form without the power. On the other hand, they have called out the Christian sympathies and graces, enlivened the piety, and increased the happiness of Christians. The word of God has been verified, “He that watereth shall be watered also himself.” (Prov. xxi. 25.) The manner in which the missionary enterprise quickens the piety and increases the happiness of Christians, is well illustrated by its effects upon the

church of which Andrew Fuller was pastor. "There was a period of my ministry," he says, "marked by the most pointed systematic effort to comfort my serious people; but the more I tried to comfort them, the more they complained of doubts and darkness."

* * * At this time it pleased God to direct my attention to the claims of the perishing heathen in India; I felt that we had been living for ourselves, and not caring for their souls. I spoke as I felt. My serious people wondered and wept over their past inattention to the subject. They began to talk about a Baptist mission. The females especially began to collect money for the spread of the gospel. We met and prayed for the heathen; met and considered what could be done among ourselves for them; met and did what we could. And, whilst all this was going on, the lamentations ceased. The sad became cheerful, and the desponding calm. No one complained of a want of comfort. And I, instead of having to study how to comfort my flock, was myself comforted by them. They were drawn out of themselves. That was the real secret. God blessed them while they tried to be a blessing." In one of the early reports of the English Baptist Mission, the reflex influence of their mission work is thus described. "A new bond of union was formed between distant ministers and churches. Some, who had backslidden from God, were restored; and others, who had long been poring over their unfruitfulness, and questioning the reality of their personal religion, having their attention directed to Christ and his kingdom, lost

their fears, and found that peace which in other pursuits they had sought in vain. In short, our hearts were enlarged; and if no other good had arisen from the undertaking than the effect produced upon our own minds, and the minds of Christians in our own country, it was more than equal to the expense." Thousands of churches of the various evangelical denominations in England and America, can tell of similar experiences.

The author of "These for Those or, What we Get for What we Give," thus speaks of the reflex spiritual influence of missions upon the churches of New England. "The foreign missionary work had a mighty influence half a century ago, in arresting the decay of the churches of New England. The drift was towards formality and rationalism. Spirituality had fearfully declined. That work led to noble Christian enterprises in various directions. These gave the churches something to do that was practical, spiritual and worthy of their calling. This movement awakened Christian thought and interest. It deepened religious experience. So this grand movement exerted a conservative influence to arrest the downward course of things in the church. It was, perhaps, the weight that turned the vast scale then hanging in suspense, and thus saved the churches of our land from a total defection from the faith."

The unprecedeted prosperity of the Baptist churches of America, may be said to have commenced with their awakening to engage in the missionary enterprise, and the drawing out of their sympathies

and labors for a perishing world. Some of the churches opposed the beneficent work, and what has been the effect upon themselves? The members not having their hearts enlarged by the benevolent missionary spirit, have done nothing for the cause of missions at home. They have grown selfish, narrow and peevish. They have cherished errors which sap the very spirit of the gospel and the very life of Christianity, producing a sickly, unchrist-like piety that centres upon themselves, and does not go forth and seek the salvation of others. The result is, such churches are dying, and ere long will become extinct.

Thus experience has proved that those churches which engage in sending the gospel to other lands, and those who go as foreign missionaries, are accomplishing a double good; they Christianize and save heathen nations, and the reflex influence of the work stimulates the piety and saves the churches at home from corruption and ruin. And it might be added, that in thus saving the churches, the *nation* is also saved from profligacy and destruction.

Missionaries exert this influence by their noble, self-sacrificing, Christ-like example, by their private correspondence and influence with pastors and others with whom they are personally acquainted; by their public letters and journals communicated through their Missionary Boards, and by the powerful stimulus which in a general way, they are ever imparting to the missionary enterprise, which in turn is constantly reacting so beneficially upon the home churches. Thus Carey, Marshman, Ward and other

missionaries, while laboring to Christianize and save India, at the same time accomplished vastly more for the cause of Christianity and morality in England, than they could have done had they remained at home. So also Judson, Wade, Kincaid, and their coadjutors, while laying the foundations of Christian institutions and a Christian civilization in Burmah, accomplished a hundred-fold more for the union and development of Baptist churches, and for the general progress of a spirit of love and benevolence and a healthy Christian piety in the United States, than they could have done had they remained and labored here. A similar statement might truthfully be made respecting the reflex influence of all the missionaries throughout the heathen world, upon the churches of Christendom, producing instead of a "self-conscious, self-tending and world-worshipping" religion, a "self-forgetting, out-reaching and all-embracing" piety.

The reflex spiritual benefits of the foreign missionary enterprise, most worthy of mention, and of careful consideration, may be grouped together as follows. It has awakened a deeper interest and greater activity in home missions, and in every department of labor for the salvation of souls. It has kindled a holy enthusiasm in a multitude of hearts that otherwise would have remained dormant, which goes out in loving words and efforts seeking the good of others. It has greatly developed the benevolence of Christians, and caused their piety to assume a more practical vigorous type. It has

tended to awaken and cherish a spirit of prayer more in accordance with the true import and spirit of the prayer taught us by our Lord as a model, which places the hallowing of God's name, the coming of his kingdom, and the doing of his will, throughout the earth, before personal objects of request. It has also furnished the churches with "innumerable occasions for praising and glorifying God." It has imparted enlarged views of the scope and power of the gospel, of the extent of the field to be cultivated, and of the breadth of Christian responsibility. It has strikingly illustrated the universal adaptation of the gospel to meet the spiritual, religious and moral wants of all classes and conditions of men in every part of the globe, and has thus proved its divine origin and its saving power—that it is indeed what it professes to be "The power of God unto salvation to every one that believeth." It has promoted Christian union both among the members of the same denomination and among those of the various evangelical denominations. It has "eminently promoted the cause of biblical study," by creating a demand for a critical knowledge of the original languages in which the Bible was written; has "gradually reduced the strongholds of infidelity," by "augmenting the evidences of Christianity;" and has "proportionally increased our confidence in the divinity of its character, and in the certainty of its ultimate triumph."

Moreover, there are many reflex temporal benefits arising from the foreign missionary work. It has

been an aid to the commerce of Christian countries. Among the savage tribes of the Pacific islands and of Africa, among several tribes of Indians in America, and wherever missions have taken root among barbarous nations, creating a desire for a higher civilization, there has been created a demand for the manufactures of Christian lands. For instance, the Samoans alone, now purchase annually \$250,000 worth of articles. Last year the Kaffirs, in addition to all other kinds of American manufactures for which the gospel has made a demand, expended more for plows than it costs to sustain the whole Zulu mission a year. Thus taking all the mission fields, millions of dollars' worth of goods are now annually purchased where a few years since there was no trade. On the other hand, these nations now being enlightened by Christian missions, are annually selling millions of dollars' worth of useful articles to Christian nations. The result of missions especially among the Pacific islands, has also been, to secure safety to the lives of multitudes of sea-faring men who otherwise would have fallen a prey to savages and cannibals, to save also to commercial men many valuable cargoes that otherwise would have been plundered, and to save them also much insurance money. The presence and labors of missionaries have produced a friendly feeling among tribes and nations toward civilized nations, which has in an eminent degree facilitated commercial and also diplomatic intercourse with them. "The missionary enterprise," says Dr. Harris, "by finding out new

havens at the antipodes for our fleets, opening new channels for our commerce, and everywhere multiplying the friends of our nation, is eminently conducive to our prosperity in temporal and pecuniary interest. Such is the imposing magnitude to which this class of results has attained, that men who care not for any other or higher benefit, acknowledge that this alone would amply repay the efforts by which it has been gained."

As an illustration of the incidental reflex temporal benefits of missions to the United States, may be mentioned the fact that the "Pacific slope" was saved to this nation through the agency of missionaries. While the Secretary of State was negotiating the exchange of Oregon for fishing grounds, owned by England, on the eastern coast, Dr. Whitman, a missionary of the American Board, demonstrated the feasibility of a wagon-road to Oregon. This fact put an end to the negotiations, and led to the speedy formation of American settlements on the Columbia River, and thus Oregon was retained. This led to a better acquaintance with the wealth and worth of the vast region west of the Rocky Mountains, and to the conquest and subsequent purchase of California with its vast storehouses of national wealth. Thus the Pacific coast came into the possession of the United States, which gave her a leading share in the commerce with eastern Asia, and led to the construction of the Pacific Rail road, and to making the United States a highway for the commerce of nations.

Missionaries have also rendered a special service

to literature and science. Upon this point we have the emphatic testimony of many scientific and learned men. For instance, the Hon. L. H. Morgan, author of "System of Consanguinity and Affinity of the Human Family," gives the following tribute to American missionaries. "There is no class of men upon the earth whether considered as scholars, as philanthropists, or as gentlemen, who have earned for themselves a more distinguished reputation. * * Their contributions to history, to ethnology, to philology, to geography, and to religious literature, form a lasting monument to their fame." Says Prof. Whitney, of Yale College, "I have a strong realization of the value of missionary labor to science. The Oriental Society, which has been in no small measure the medium through which the results of such labors on the part of the American missionaries have been given to the world, has been much dependent on them for its usefulness and importance. * * I have heard the manager of one of the great Oriental Societies abroad, speak with admiration of the learning, good sense and enterprise which their labors disclose." In the first five octavo volumes of the Am. Oriental Society "more than a thousand closely printed pages were contributed by foreign missionaries." Prof. Agassiz says, "Few are aware how much we owe the missionaries, both for their intelligent observation of facts, and their collecting of specimens. We must look to them not a little for aid in our effort to advance future science." Karl Ritter, the distinguished geographer, acknowledging

his great indebtedness to missionaries, says, "Their contributions diffused through essays, quarterlies and various other publications, have become a part of the world's knowledge." Balbi, the great encyclopædist, says of the labors of missionaries, "Numerous materials for the comparison of languages have been collected at various times. In this field, along with many other useful labors, the ministers of Christianity (missionaries,) have occupied the first rank. To the zeal of the Moravians, Baptists and other Protestant missionaries, the ethnography that classifies men owes its acquaintance with so many nations hitherto unknown." Prof. Hitchcock of Amherst College says, "There is hardly a single one of the seventy missionaries that have gone out from this Institution, that has failed to furnish us with some scientific and literary matter." The astronomer, Herschel, wrote a letter expressing his own thanks, and pledging a vote of thanks from the Royal Society, to Rev. D. T. Stoddard, a missionary in Persia, for important meteorological discoveries. The following remarks of Dr. John Harris, uttered about twenty years since, have a greatly augmented pertinency now. "In philology especially, the contributions of the missionaries have been distinguished. By correcting prevailing errors respecting linguistic affinities; by bringing to light some of the choicest literary treasures of antiquity; by their valuable translation from the languages of the East; by reducing many of the unwritten languages of the earth" to writing, and "to order and to intelligible classification; and by the

patient and laborious preparation of many foreign and English dictionaries and grammars, they have laid the philologist under permanent obligations.” Accordingly, not only has commerce, availing itself of their literary labors, been indebted to them, and embassies, consuls and military men, employed missionaries as translators and interpreters, “but learned societies call in their aid, and accord their grateful thanks, while the leading critics and journalists record their praises, and the grave encyclopædists register the activity of their labors, for the information of posterity.” He adds, “Christian missions have corrected and enlarged our views of the character and condition of man.” On the one hand, they have corrected many “foolish fancies concerning the perfection of savage men, and the happiness of savage life;” and on the other, the results of missionary labors have proved that “there is no form of humanity, however lost to civilization, which cannot be restored to it, or however sunk in the brute, which cannot be raised, recovered and taught to hold communion with the skies.” In short, they have proved that no nation is so good as not to need Christianity, nor so degraded that it cannot be brought under its sway, and be elevated by it. And they have taught the universal equality and brotherhood of man as nothing else could have done.

Such are some of the reflex benefits resulting from the labors of missionaries in foreign lands. And the facts seem amply to warrant the assertion, which may be assumed as a rule, that should a fair proportion,

say one-fourth, or one-third, of all the graduates from the theological institutions in our land go forth and labor as foreign missionaries, the spiritual and temporal benefits accruing to their own land would be greater than would result from their labors should they remain in the home field. If this is true, then the objection so often put forth against going to the foreign field, viz., "the importance of the home-field" falls to the ground, and the very importance of the home field affords an additional motive for entering the foreign field. Moreover, if a minister of the gospel would in the highest degree promote the missionary interest in the churches of his acquaintance, and in the institution where he was educated; if he would call forth more liberal contributions for missions than he could do by any other means; then let him go as a foreign missionary. Or would he do all in his power to incite others to devote themselves to the foreign work, then should he himself set the example. The reflex influence of such an example would also, no doubt, tend to lead more young men to devote themselves to the gospel ministry, and thus aid in supplying the great demand for pastors among destitute churches at home.

6. Again, the fact that the heathen, without the gospel, are perishing—are eternally lost, furnishes a motive to engage in the foreign missionary work, that should deeply move every Christian heart and constrain many to hasten to their rescue.

There is an idea, more or less prevalent, that the heathen are ignorant, harmless unfortunates, to whom

it is a question, whether the gospel would be of much advantage. It would not require a long stay in a heathen land, I apprehend, to dispel all such notions from the minds of those Christians who entertain them. They would be convinced that Paul's description of the character and condition of the heathen as contained in the Epistle to the Romans, is true to the letter. How any Christian can understandingly read the first three chapters of that Epistle and still doubt that the heathen are great sinners, and will surely be lost forever without the gospel, I cannot conceive. In chapter i. 18-27, the apostle shows, in the clearest manner, that the heathen ignore God, worship idols, and become exceedingly ignorant, wicked and corrupt, because they reject the light of nature, which shows clearly the existence of God, even "his eternal power and Godhead;" they refuse to thank and glorify God, and choose to render homage to idols made with their own hands; hence God gives them up to blindness of mind, and corruption and wickedness of heart and conduct. In chapter i. 26-32, and iii. 9-18, the apostle enumerates the sins of which the heathen are guilty,—a picture so faithful, so true to the life, that heathen in every land acknowledge its correctness as applied to themselves, and there have been instances where the heathen have charged the missionaries with writing these passages from the living examples present before them. It would be impossible to find language more exact and appropriate to describe the sins of the heathen in China, as I have become acquainted

with them by a long residence among them, than that used by the apostle. And I believe a similar statement would be made by every missionary in every heathen land.

And the heathen *know* they are sinners, and that too, against a higher power than man or gods,—a supernatural, all-controlling Power, called in China, and I believe in most heathen lands “Heaven,” and “Supreme Ruler,” or some other term signifying the highest authority in heaven and earth. The law of God is “written in their hearts,” as the apostle (Rom. ii. 14, 15,) says. “When the Gentiles who have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves; who show the work of the law written in their hearts; their consciences also bearing witness, and their thoughts the meanwhile accusing or else excusing one another.”

The actual state of the heathen mind confirms every word of this inspired passage. The readiness and correctness, with which the heathen will talk on moral subjects, and analyze moral character, and the earnestness with which they will condemn immoral conduct, show the moral law “written in their hearts.” Their consciences “accuse” them when they do wrong; and though its voice may be weaker in them than in those reared amid Christian and Bible influences, still it makes itself heard; they are convinced of their sinfulness, and feel the need of some expiation of their guilt. Hence, the numerous expedients to which the heathen resort in order to

avoid the consequences of their sins. They cannot, nor do they try to shield themselves with the excuses that some in Christian lands frame for them, viz., that they do not know right from wrong; that they are ignorant, hence innocent. They would feel insulted to have such statements applied to them.

Though the heathen can talk morality, they are extremely bad practicers. They are given to lying, thieving and extortion,—are thoroughly corrupt, vicious and wicked. Their hearts are like cages of unclean birds. They have no purity, no innocence, no fitness for the holy abode and pure spiritual employments of heaven. Hence the summing up, the grand result of the apostle's argument respecting the condition of "both Jews and heathen," applies fully to the heathen of every land and every age,—"They are all under sin; as it is written, 'There is none righteous, no, not one; there is none that doeth good, no, not one.' * * * 'That every mouth may be stopped, and all the world become guilty before God.'" (Rom. iii. 9-12, 19.)

How then are the heathen to be saved without the gospel? They are "all under sin," are "all guilty before God." "By the deeds of the law there shall no flesh be justified" in God's sight. "The wicked shall be turned into hell, and all the nations that forget God." Where then is there any hope for the heathen in their present state? None, absolutely none. They are all in the "broad road that leadeth to destruction." Hell is their portion; and no one that is intimately acquainted with the character and

conduct of the heathen, but will agree that their damnation is just. No, we do not go to heathen lands to preach the gospel to poor innocents, over whom a fate is impending which they do not deserve. But it is because they are deserving, and are exposed to everlasting perdition, that we would preach Christ to them, the only hope of salvation. God owes no debt to the heathen ; but Christians, with all their light and advantages, are great " debtors " to them.

Here then is our responsibility as Christians. All the vast multitudes of heathendom are in a sinful, lost condition. If there are any exceptions, we do not know them, nor where they are to be found. Hence, Christ having intrusted to us his gospel, commands us,—“ Go ye into all the world, and preach the gospel to every creature ; he that believeth and is baptized shall be saved ; but he that believeth not shall be damned.” This very command implies that the heathen are lost without the gospel. What a motive is here, for the servants of the Lord to go and use God’s appointed means to save those perish-
ing millions !

7. This motive acquires great additional weight from the fact that there are so many open doors.

A few years since, many nations were closed against the gospel. Now, the barriers are removed ; all nations are to a greater or less extent, open to the heralds of the cross. The tribes of Africa, and the isles of the sea, are not only accessible, but are “ stretching out their hands to God.” The 180,000,000 of heathen in India, may now be reached with the gospel, and

multitudes are either believers, or are inquiring the way of life. Even the barriers of ancient and exclusive China, are broken down, and the "door of faith opened" to a third of the human race there congregated. Japan, so bitter against Romanism, is opening her gates to Protestant Christianity, and has already entered upon a career of rapid progress, aided by missionaries and others from Christian lands. In Madagascar, where not long since, the cruel hand of persecution sought the blood of the saints, perfect toleration is now enjoyed, and Christianity like a flood is overspreading the island. Old papal nations so long and obstinately closed against the Bible and the preaching of the gospel, are now thrown open, and the light of pure Christianity is beginning to shine into the minds of the benighted dupes of the "man of sin."

The very progress of the work in the old fields, is creating an increasing demand for laborers.

The providence of God displayed so wonderfully in the opening and preparation of the nations for the gospel, is an authoritative call to many more to consecrate themselves to the missionary work, to enter into those numerous open doors, and occupy the inviting fields.

8. An additional motive is, that while "The harvest truly is plenteous, the laborers are few." Macedonian cries are heard from every quarter.

The missionaries of every field, are crying, "Come over and help us." The language of our Burman missionaries is, "We would unite in urging the Ex-

ecutive Committee and Board of the Missionary Union, the churches of America, young pastors, and the students of our Theological Seminaries, to give their earnest attention to the claims of Burmah. Will you not choose out and send to our aid speedily twenty men, of the flower of your rising ministry?" From the Teloogoo Mission comes the cry, "O! American Baptists, men! men! send us men! Out of your thousands, are there not *three* to be spared for your work, and the Master's harvest, among this great heathen but awaking nation"? From Assam comes an earnest appeal for a man to labor at the "capital of Garrow land."

Space would fail me to speak particularly of the demand for laborers in numerous large cities and villages all along the coast of China, unoccupied by a single herald of the cross, yet accessible, and in a measure prepared for the gospel; or of the demand among the tribes of Africa; or of the pressing call for men to help reap the inviting golden harvests of Europe! What response, dear reader, will *you* make to these earnest appeals?

9. Again, the strong probability of being instrumental of saving more souls by laboring in the foreign field, constitutes a motive that should have great weight. As we have before said, the field where labor will tell most on the conversion of the whole world, should have the preference. The ministry of a missionary in a heathen land, is usually brought to bear upon many more souls, than would be the case were he a pastor at home. He is usually the bishop

of a number of churches, and congregations. His influence is exerted through many native helpers, and over a large region of country and a vast multitude of souls. It often extends to thousands and tens of thousands, when had he remained at home, but hundreds would have been reached. Many missionaries baptize their thousands of converts, and preach the gospel to tens and even hundreds of thousands of souls. Moreover, the missionary in a heathen land, has the privilege of first setting in motion converting and saving influences, that are to go on in ever widening circles, through all the future ages. What home pastorate vie with such a field in importance and usefulness?

In this connection, the great disproportion of laborers between the foreign and home field should also have weight. In China for instance, where is located about one half of the heathen world, there is but one ordained missionary to about 2,500,000 souls, while in the United States there is one minister to about 1000 inhabitants. Moreover, the preacher of the gospel in this country, is aided in his work by a band of Sunday-school workers, by a number of intelligent members that can pray and exhort and take the lead of meetings to edification. He is aided too by many Christian school teachers, by religious newspapers, and Christian books in great numbers, by colporteurs and Bible agents, by a public opinion in his favor, and by the predominance of Christian influence. The foreign missionary, on the other hand, is destitute of most of these helps. He must

urge forward the work almost single-handed, except from the native assistants that he himself, with the blessing of God, must raise up. Hence his responsibility and his sphere of usefulness are proportionally increased.

10. I would mention as another motive, the greatly increased facilities for reaching the foreign fields. The wonderful facilities for intercommunication, bringing the most distant heathen nations into close proximity to Christian lands, is one of the most significant facts of the age, in its bearing upon the extension of Christ's kingdom. Even the Chinese Empire is no farther distant from the United States in point of time and convenience in reaching, than was the Mississippi valley from New England, a few years since. The days of long voyages by sail-ship in reaching the foreign fields, which were so tedious, and often so trying to health, are passing away, and instead the foreign missionaries by rail and steam-ships have comparatively a pleasure trip, while the expenditure of much precious time and strength, is saved for their work. Hence also the broad distinctions between the home and foreign fields are vanishing away, and the whole world is now more clearly seen to be one field; while home and foreign laborers are beginning to be regarded in their proper light, as engaged in one and the same work. It is evident that this bringing of heathen and Christian nations into such close proximity, and these vastly increased facilities for intercourse, proportionally increase the obligation of Christians to impart to the heathen the gospel, and

afford a powerful motive for laborers in greatly increased numbers to go to heathen lands.

In conclusion permit me to make a few inquiries of those readers who have the ministry in view, and others who are considering their duty as to a field of labor.

1. Have you prayerfully, with an earnest desire to arrive at a right conclusion, considered your personal duty to labor in the foreign field? Or are you waiting for a special impression, before you consider it; or do you consider it spasmodically, with but a transient impulse, and then from some trivial cause, dismiss the subject?

2. Are you perfectly willing to go to any field where duty calls? It is only when you are thus willing, that you are prepared to consider aright your duty as to a field of labor.

3. Are you willing to forego the privilege of doing a greater work for Christ and the world, than you could hope to do if you remained in this land, merely because you shrink from the trials involved in going as a foreign missionary?

4. Do you esteem your own comfort, and the favor and applause of men, of more value than the approval of your God?

5. Dare you, since your Lord and Master "had not where to lay his head," seek for yourself a downy pillow and an easy life?

CHAPTER V.

THE NATURE OF THE FOREIGN MISSIONARY WORK.

IT has been a mistake, that has cost no small amount of useless expenditure of time, labor and money, in supposing that the nature of the work in the foreign mission field is essentially different from that in the home field. Whereas it has been found by experience, what was already clearly taught in the New Testament, that the means for extending Christ's kingdom throughout the world, are essentially the same. It was thought by many that a civilizing process must precede the establishment of Christianity. Hence a vast amount of labor and expense was bestowed, by some missions, upon schools, in many of which even heathen teachers were employed; and they went so far in their civilizing process in some cases, as to even send out to the various heathen lands, mechanics and farmers to teach their avocations. Special pains were often taken with the youth, under the impression that the aged heathen could not become Christians, or at least that their conversion was much more difficult and uncertain. It was also supposed that foreign missionaries must be the pastors of native churches, that converts must be kept a long time under instruction before baptism; and that the native churches could not be called upon for

a long period, to support their own Christian institutions, as schools, the ministry, and the building of their own places of worship.

But it has been proved, by a long and painful experience, to a generation "slow of heart to believe," that Christ did not err when he commanded his disciples to "preach the gospel to every creature," thus establishing the preaching of the gospel as the grand means for evangelizing the nations. Experience has also proved that the apostle to the Gentiles did not err in preaching the gospel directly to the heathen, and in receiving the converts from heathenism at once to baptism, organizing them immediately into self-supporting churches, with native "elders" appointed over them as pastors.

The preachers of the gospel in all lands have the same object in view. They find men essentially in the same condition, hence they are all to use the same means for their salvation. And the more speedily the broad distinctions formerly made between the foreign and home fields, and between foreign and home missionaries, the better it will be for the prosperity of the one great cause.

Still, there are certain incidental features of the foreign work, growing out of the circumstances of the people, that are peculiar, and worthy of careful examination, especially by those who have the foreign field in view.

1. The first peculiar feature, that impresses itself with great force upon the mind of the young missionary on his arrival in the field, is that henceforth a

foreign language must be the medium of his preaching and other labors for the enlightenment and salvation of the benighted multitudes around him.

His first business is to acquire the spoken language, so as to be able to proclaim in the tongue of the natives, "the wonderful works of God." In learning the colloquial dialect it is not necessary that he should confine himself to the study-room, though he will require a teacher by his side constantly. He will learn to talk much more quickly and perfectly by mingling freely with the natives, conversing with them and listening to their tones and modes of expression. It is very important that at the commencement, he should master the pronunciation—get it as accurately as possible, for his skill in speaking the language correctly will greatly depend upon the pronunciation that he acquires at first. If a missionary acquires a faulty mode of speaking during the first year or two of his learning a language, it will usually stick to him during his whole missionary life, and will greatly hinder his usefulness. Hence the first two or three years of his preparatory labor, will usually give an irrevocable cast to the success of his missionary life-work. The more accurately and fluently he can speak the language, other things being equal, the greater his influence and success.

The missionary needs also as thorough a knowledge of the written language and literature, as he is able to acquire without interfering with his more direct missionary labor. The necessity for such acquisition will be apparent when it is considered that the mis-

sionary will have daily occasion to read and explain the Scriptures in the native language, and will also have occasion to prepare more or less books and tracts both religious and scientific. The work of translating the Bible into the languages of heathendom, has been carried forward to a state of great perfection, so that in most foreign fields, the missionary will find this great work prepared to his hand, and he can turn his whole attention to direct evangelical work. Still in some countries the translations of the Bible now in use, need to be improved ; and versions in many colloquial dialects still need to be prepared.

2. As soon as the missionary has become somewhat proficient in the language, his direct missionary work will begin to press upon his attention. And if he had correct views of duty when he became a missionary, he will not be in any doubt as to the specific work that is before him. The conviction of duty to preach "the glorious gospel of the blessed God" to the perishing heathen, was what first fired his youthful heart to go as a missionary. It was for this that he laid himself upon the foreign mission altar. For this work he was appointed by his missionary society, and visions of standing before heathen audiences, with the Bible in his hands, and pointing them to "the Lamb of God who taketh away the sin of the world," were constantly before his mind, when bidding adieu to friends and native land. He then felt, and still feels, that this is to be his daily work ; and now, as he is about to engage in it, he hails the prospect with intense delight.

He commences, but he finds it a more difficult work than he had anticipated. He finds it very difficult to speak an Eastern language correctly, a very slight variation in pronunciation conveying a different idea from what he intended, and perhaps rendering the expression simply ridiculous. A friend of mine, of Foochow, China, relates the following incident of his early attempt to preach in the dialect of that place. "I went to talk to the people in a chapel, six months after I arrived, and I asked them every few minutes, 'Do you understand?' I noticed that instead of responding to the question, they seemed to understand that rather less than anything else I said. Some two days afterwards, I met a young man who had been to this country, and talks English very well. He said to me, 'Do you know what you were saying to the people the other day in the chapel?' No, not exactly. What did I say to them? Every little while you stopped and asked, "Do you know how to love?" In my own early attempts to preach in the Ningpo dialect, in endeavoring to say "*Tién*," heaven, I would say "*tien*," a shop, the mistake consisting in omitting the aspirate. And on one occasion, in preaching upon the parable of the vine and its branches, instead of designating the disciples, "*aw-tz'*," branches, accenting the *tz*, I called them, "*aw'-tz*," dumb persons, accenting the *aw*. The missionary also finds it difficult to use suitable terms to express Christian ideas. He also finds his heathen audiences strange, uncouth, and not being accustomed to the quiet of worshipping assemblies, they are often

noisy and disorderly. Usually his heathen congregation, instead of sitting quietly through the service, will be constantly changing, some, after listening a few minutes, and having obtained a look at the foreigner and the chapel and thus satisfied their curiosity, then go away, and others come in, to go through with the same process. Thus his congregation changes, for the most part, two or three times in the course of an hour. Sometimes they come into the chapel carrying bundles, with tobacco pipes in their mouths, and their hats on their heads. Sometimes individuals will appear to give very good attention for a time, then will break out with some foolish and entirely irrelevant remark or inquiry respecting the missionary's dress, or the color of his eyes, or the height of his nose! At other times when he has portrayed the love of Christ, and the plan of salvation with all the vividness, pathos and power of which he is capable, his efforts to convince and win his hearers will only be met with incredulous or derisive smiles, or the most stolid indifference. Gradually many repulsive features in the character and habits of the people, come to the observation of the missionary. Their vices and crimes, their habits of deception and lying, their self-conceit and bigotry, their blindness and superstitions, their hypocrisy and treachery, their grovelling and filthy habits, these and many other vile and disgusting characteristics tend gradually to blunt the sympathies and cool the ardor of the missionary. He finds it a difficult and unpleasant task to perpetually encounter pride, indifference, hypoc-

risy, sophisms, absurdities, false reasonings, stolid ignorance, maliciousness, opposition, unjust suspicions, and inveterate prejudices. He finds the rugged reality, divested of the drapery of romance and poetry, and of the "enchantment that distance lends" to it, to fall far short of his glowing expectations. His bright visions give place, perhaps, to disgust, weariness and despair. He may very likely apply to himself the remark of an excellent missionary of India, "There is nothing so difficult for me to resist, as a repugnance against coming in contact with the natives." There is great danger of the missionary's being driven by the unpleasant circumstances to which we have referred, from immediate contact with the minds of the heathen, and being led to indulge in those labors and studies which are more quiet and agreeable, or to become disheartened and desponding. And if this last state of mind continues long it will induce dyspepsia, nervousness, sleeplessness, and complete prostration of health, and then removal from the field or death closes the scene. It is not hard work that prematurely kills missionaries, but heart work, mental anxiety, debilitating and malarious climates, liver complaints, nervousness and chronic despondency; these send many of our missionaries prematurely from the field or to an early grave.

In view of the above facts it is evident that it is all-important that the missionary on entering his field and ever after amid all circumstances, keep distinctly and prominently before his mind the grand object towards which he should aim. And what is

that object? It is simple. It is Heaven-appointed. Alas! that missionaries even, as well as pastors at home, should so often appear to forget it, and spend so much time, attention and energy, upon irrelevant and unworthy objects. They are "fishers of men." Their sole object is to catch men—to win them to their God—to save them from the power of sin and Satan, from a life of folly and misery, and from eternal death. That work is surely extensive enough to occupy all their time and talents, and manifestly no other can vie with it in importance. It demands entire singleness of aim, unreserved devotion of energy. How exclusively were the labors of Christ and his apostles concentrated upon this one object! They are the missionary's example. His cry, should ever be, "men, men, give me men!" Whatever other objects he may accomplish, however praiseworthy, however great,—if he fails in the work of evangelizing and saving men, his failure is complete.

But by what means can this object be most successfully and rapidly accomplished? The missionary's mind upon this point, should also be so thoroughly and clearly settled and fixed, that no array of adverse circumstances or discouragements, or of allurements to engage in other pursuits, can for a moment divert him. Happily, in answering the question as to the means to be employed by the missionary in accomplishing his great work, we are not left to our own wisdom or devices. We have our Divine Master's simple and sublime direction upon this point. "Go ye, and preach the gospel." This

command points out definitively and authoritatively the means to be employed for the salvation of men. Moreover, the apostles set us the example in using this means,—“giving themselves continually to prayer and the ministry of the word.” The apostle to the Gentiles in his work of evangelizing and saving the heathen, “determined to know nothing among them save Jesus Christ and Him crucified;” and declares that “it pleased God by the foolishness of preaching to save them that believe.” The wisdom of God has been vindicated, and the folly of human devices for the extension of Christ’s kingdom, has been shown by the experience of all succeeding ages. Failure has ever marked the latter, while the faithful preaching of Christ crucified has ever been attended with the Holy Spirit’s presence and blessing, and resulted in the regeneration, salvation and sanctification of souls.

The preaching of the gospel is the appointed *sign* with which God’s power is present to effect the object. Moses had but to obey the divine command and stretch out his rod over the sea, and the power of God opened a pathway through the deep. He had only to smite the rock with his rod, and God’s power at once sent the cooling waters forth out of the flinty rock to refresh man and beast. He was required simply to make a serpent of brass, put it on a pole, and point the bitten, dying Israelites around him to it, and the power of Jehovah came down and gave life to all who looked. Joshua and those with him had but to obey Jehovah and blow their ram’s-

horns, and the strong walls of Jericho were overthrown and the city delivered into their hands. In all these instances, the agency of man was merely to give the sign ordained of God, and his power accomplished the work.

Thus, the missionary is to employ the single, God-appointed means for accomplishing the great object that he has in view, viz. "*preaching*,"—and by "*preaching*," I understand is meant the oral proclamation of the gospel. No other mode of presenting the gospel, can, to any great extent, effect the object. Comparatively few of the inhabitants of heathen lands can read. The living preacher must personally read and expound the Scriptures to them; must preach the gospel to them orally; must bring his own warm heart glowing with the love of Christ, into close contact with their cold, lifeless hearts.

He must also so familiarize himself with their religious views and mental characteristics, that he can adapt the presentation of the truth so as to impart clear perceptions of it, remove their errors, and produce conviction in their minds. He will be surprised to find that the minds of the heathen are so susceptible to religious impressions—that the springs which awaken religious thought are so easily touched. He finds that an unseen hand has gone before him, and has already swept over those chords and set them vibrating, that in the renewed soul produce immortal harmonies like those which in the hearts of our first parents in Eden, were perfectly attuned to the worship and praise of God. In other words, he finds

man everywhere, no matter how ignorant and degraded, a religious being. He worships something. Those who maintain that the heathen must be educated in schools, and become civilized, before they can be Christianized, overlook the important fact that their religious natures are more susceptible of impressions than their intellectual—that the quickest and most effectual mode of reaching and awakening the intellect of the heathen, is through their religious susceptibilities and aspirations. Let, then, the missionary to the heathen appeal at once to the religious consciousness of his hearers, pressing home to their consciences the divine, life-giving truths of Christianity, with all zeal and faithfulness.

Thus laboring, with the blessing of God, life may be imparted to their dead souls. Other incidental means may contribute to the furtherance of the work of preaching; such as the distribution of Bibles, books and tracts; the establishing of schools; the opening of dispensaries and hospitals. These may aid, but cannot for a moment be allowed to assume the place of, or infringe upon, the preaching of the gospel. The command of Christ, and the nature and necessities of the work, demand that missionaries maintain the campaign in the field against the enemy, and not, like cowards, retreat and hide away in studies and school-rooms; and spend their time in more congenial, quiet pursuits than the rugged contact with the heathen in preaching. Their great Captain has given them strict orders to preach his gospel, and they are not at liberty to neglect this

work for any other, however congenial, plausible and proper. What would we say of an ambassador to a foreign court, who, instead of devoting himself exclusively to the interests of the government by which he is commissioned, should spend his time in literary pursuits, or devote himself to trade, or entangle himself in the political affairs of the government to which he is sent? And how can a missionary answer to Him who commissioned him, if he does not devote himself to the explicit business that was entrusted to him? Whenever and wherever he can find attentive listeners, he should inculcate upon their minds the knowledge of the one living and true God, his law, their sinfulness, and the saving doctrines of the gospel; these things should ever be upon his lips, even though he may be charged, like Paul, with being "beside himself." He is "in the morning to sow the seed,"—to sow too, "beside all waters," and "in the evening to withhold not his hand." Success must crown such labors; for it is God's appointed plan for saving men, and he will bless it. "His word shall not return unto him void." "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

As to the specific methods of preaching that the missionary should employ, one method may be styled wayside preaching. He is to preach the unsearchable riches of Christ to the people wherever he meets them, whether walking with them by the way, or traveling with them in boats, or when they call at

his house ; and he should daily sit, at least a portion of the day, in the chapel, or zayat, or pavilion, to converse with all that call. Much of the early preaching in Burmah was of this kind, and much good was accomplished ; and in every field, such daily preaching or familiar talking in chapels or other preaching places, by the side of the principal streets or thoroughfares, constitutes one of the most effective means of reaching the great mass of the heathen population.

Another important mode of conveying the gospel to the masses, is itinerating. This was Jesus' mode, and Paul's mode, and every true missionary will follow their example. The plan of itineracy which appears best adapted to secure success, and which in the example of Paul has divine sanction, is that of continuing in the same locality for a longer or shorter period, and daily bringing the truth to bear upon the minds and consciences of the same people. Many missionaries, in various lands, have pursued this plan with marked success ; while others who have been accustomed to make hasty visits from place to place, have seen very little fruit of their labors. The advantages of continued labors in a place are,—First, that the gospel is repeatedly brought to bear upon the same minds, and opportunity is afforded to follow up and deepen impressions ; Secondly, the way is prepared for establishing permanent stations and churches.

3. Again, the establishment of permanent stations, where the gospel may be daily preached throughout

the year, and Sabbath services, especially for inquirers and converts, may be regularly maintained, is a work of special importance. Permanent stations gather together the fruits, and render permanent the results of itineracy. Itinerating sows the seed broadcast, some falling by the wayside, some on stony ground, some among thorns, and some, it may be, on good ground ; but even the last, not being cultivated with care, produces but little fruit. Permanent labors are like sowing seed in a garden, where it is carefully watered and cultivated, the fruit brought to perfection, and regularly gathered. A faithful native preacher established permanently in almost any village or city, would hardly fail, with God's blessing, in not a long time to gather a little band of believers around him, who would form the nucleus of a church.

4. In the work of preaching, the foreign missionary cannot do it all himself; he must call to his aid native preachers. After he has done all in his power, he must still rely on native helpers chiefly to do the preaching. His throat soon gets hoarse, his body weary and his health often fails. But a native seldom wearies of talking ; and he can use many effective arguments, can live in many places, and can endure many things, that a foreigner cannot. The missionary finds, that to assist him in his work, to establish out-stations,—and to enlarge his operations and make advancement,—he must select his Timothys and Tituses to be colaborgers with him. He must obey the injunction of Paul, and commit the

gospel truths "to faithful men, who shall be able to teach others also." He need not wait for them to complete a long course of study, before commencing to labor; but as the apostles did, and as many of the oldest and most successful missionaries in India and other mission-fields, have done and are still doing, he may instruct them in the Scriptures, and impart such other knowledge as will be useful to them in their work, at the same time that they are pursuing their work of preaching. They will thus become practical, active and effective preachers and expounders of the word of God, as well as wise and self-reliant pastors of churches. All the available native talent in the churches should be called out, and be made to contribute to the work of making known the gospel.

Every missionary finds that the work of raising up a native ministry, is of the first importance. He should begin to seek for preachers among the first converts gathered into a church; then as out-stations are established, every new church that is formed becomes the nursery of new laborers, who are to go into the "regions beyond" and establish churches in other places; those churches in turn become nurseries of preachers for still other places. The men will thus be raised up at a ratio of increase many fold, to carry the work on and still on to new fields. This plan has been largely pursued in Burmah, among the Karens, and in many other fields to a greater or less extent. In all this work the foreign missionary must take the lead, set an example of preaching, and constantly look after the native helpers. He should

strive to develop in them earnestness and activity in preaching the gospel, and an intense zeal for the salvation of their countrymen.

5. It will be seen that the grand result aimed at in all these labors, so far as immediate external results are concerned, is the formation of churches. By churches, I mean, "local bodies of associated Christians." Such churches were formed wherever the apostles went forth fulfilling their ministry. Wherever converts were made, churches were at once formed. This is the missionary's great work. He should constantly aim to plant as many churches as possible. These at once become the repositories of Christian light and truth in the midst of heathenish error and darkness. The churches are to shine as lights in the midst of that dense darkness. Each church is to serve "as a nucleus, and the only possible nucleus, (a school not being one,)—of a permanent congregation. A missionary, by means of properly located, well organized, well trained churches, may extend his influence over a large territory. In such a country as India, or China, his direct influence may thus reach scores, and even hundreds of thousands."* Each church constitutes a little missionary Society, laboring through all its members, to extend the knowledge of Christ, and save the multitudes, throughout the region where it is located, and sending out preachers of the gospel into the regions beyond. The missionary cannot form too high an

*Foreign Missions.

estimate of the importance of raising up churches, as an indispensable part of his labors, and an essential element of success.

It is hardly necessary to mention that these churches should as far as possible, be composed of truly converted, pious persons ; and these of course baptized on a profession of their faith.

The examination of candidates for baptism and admission into the churches, constitutes one of the most important and difficult duties of the missionary. While the main features of conversion and Christian experience remain the same in all lands, still there are some incidental characteristics that differ with different circumstances and different mental dispositions. The missionary in most heathen lands will find a kind of mental passivity and great moral obtuseness. In listening to the narrations of experience, by converts from heathenism, he will find little of the emotional and demonstrative. It requires great care, and a thorough perception and appreciation of the mental and moral characteristics of the people among whom he labors, in order for the missionary not to make frequent mistakes. He must on the one hand, avoid the danger of receiving unworthy persons, and on the other, the equal danger of rejecting those who, though they manifest little emotion, may yet be truly converted. The difficulty is increased by the fact that the heathen are universally given to deception, and have the art, to a wonderful degree, of concealing their feelings and their motives, so that a deceiver would not easily be detected.

While the missionary must exercise great caution in dealing with converts from heathenism, he must at the same time exercise much charity. He must not judge them by the same standard of Christian intelligence and development, that he expects to find in converts in a Christian land. He cannot expect those who have ever been under the influence of heathenism, whose "consciences are seared with a hot iron," to spring at once to the same completeness and symmetry of Christian character, and tenderness of conscience, that are reasonably looked for in converts that were brought up under the full blaze of gospel light, and full enjoyment of Christian privileges. Some young missionaries, not being prepared to make sufficient allowance for the great difference in the circumstances, condemn the leniency, or looseness as they look upon it, of old, experienced missionaries, who have learned to exercise a Christ-like charity towards these weak brethren. In one instance, where the old missionary had previously died, the young missionary on arriving and exploring the field, and obtaining a superficial knowledge of the state of the native Christians, began his operations by excluding one after another all the members of the church! In ignorance or want of a full appreciation of the peculiar circumstances, I would remark by the way, also lies the secret of the failure of most deputations, as well as the impossibility of a home Board or Committee being able to direct in detail the labors of foreign misssionaries.

6. It is not best for missionaries to be the pastors

of native churches, at least any longer than is absolutely necessary. Ordained native pastors should be placed over native churches as soon as they can be obtained. It has been found by experience, that the apostle Paul's plan, which should be regarded as having the sanction of divine authority, is the correct one. The native pastorate has been found necessary to the most healthful and complete development of self-reliant, efficient native churches. A native pastor can adapt himself to the circumstances of a native church far better than can a foreigner. The native pastor dwells in the midst of the members of the local church of which he takes the oversight, which is usually a small, poor, ignorant body. He mingles with them familiarly and sympathetically, conducts funerals and marriage ceremonies, visits the sick, preaches the gospel in public and in private, and administers the ordinance of baptism and the Lord's supper.

The native churches should assume the support of their own pastors as soon as they are able. The sooner they can be made self-supporting, the better it will be for their growth and development into self-reliant, strong, effective bodies.

They should also build their own chapels, as far as they are able. To enable them to do this, and to better adapt them to their use, the chapels should be plain and substantial, but not costly, and should be built in a style adapted to the condition and taste of the natives.

They should also be fully instructed in the prin-

ples of Christian benevolence; and in their duty to support to the extent of their ability, all their own Christian institutions, and aid in carrying the gospel to the regions beyond.

The responsibility of self-government should also be devolved upon them at the earliest possible day.

The true ideal of a native church then, is a company of sincere believers in a given locality, maintaining Christian worship and the Christian ordinances, supporting their own native pastor, their own schools, their own poor and their own missionary operations, building and taking care of their own place of worship, conducting the discipline and the business affairs of the church, in short, a church self-reliant, self-supporting, and self-propagating.

Such churches as this, it has been truthfully said, "are the life, strength and glory of missions." And not until, the unevangelized world shall be dotted over with such churches, so that all men have it within their power to learn what they must do to be saved, can it in any just sense be said that the great commission of Christ has been obeyed.

Concerning this plan of thus organizing native churches, which appears so simple and scriptural as to require but to be stated to be approved, Dr. R. Anderson, has this remark. "Self evident as this idea of a mission church may seem on its announcement, it is not yet adopted in all Protestant missions, and until of late has seemed to gain ground very slowly. Its universal adoption, however, cannot be far distant,

and will add immensely both to the economy and the power of missions."

7. From this view of the missionary work, it is not difficult to see the place that schools must hold in missions. Education is "to be held in strict subordination to the planting and building up of effective working churches." As a natural and invariable result of a heathen people becoming Christians, there is awakened a strong desire for education.

For the church-members and their children there must be common schools. The common-school among converts from heathenism, is a necessity, in order to help raise them from their degraded mental condition, "and make the village church an effective agency." These schools should be maintained as far as possible by the Christians, in their own villages, in connection with their own churches, that they may contribute directly to the development and strength of the churches, and make them "a power in the land."

In these schools, in distinction from heathen schools, females are of course, to be taught and enjoy the same advantages as the males.

A higher grade of schools, is also necessary for those who are to become teachers in the common schools, and for those who are to become preachers, and the wives of preachers. These for the most part will be boarding-schools; which will take the pupils from the common schools and from their homes, to some central station. The number who enjoy the advantages of these schools, will be limited by the

number in the mission desiring such education, and the means available for their support while at school.

Candidates for the ministry also require a special training for their work ; either in training-schools, where they are instructed chiefly in the Scriptures, for a shorter or longer period ; or in theological schools, where they may pursue a thorough, prescribed course of study.

In regard to English schools in heathen lands, they have been found, in the early stages of missions, at least, injurious rather than beneficial. The difficulties attending the teaching of English, have been chiefly the following. First, the time, labor and expense required, which could have been far more advantageously applied to direct missionary labor; Second, the rare instances of conversion in such schools; Third, the fact that most, even of the converts, who learn English, are allured away from service for Christ in connection with the mission, to engage in the lucrative employments ever open to English-speaking natives ; and, Fourth, an English education has been found in most cases, to so raise the native pastors, in their own estimation, above the churches, as to interfere with their usefulness, and cause them to ask salaries so much above the means of the native churches, as seriously to embarrass all efforts to render the churches self-sustaining.

8. Another important inquiry in this connection, relates to the use of the press as a means for promoting the missionary work. What is the true place that Bible and tract distribution holds in the evan-

gelization of a people? It is evident it cannot take the first place, for as a general rule few heathen can read, and of those who can, few would be willing to read a foreign book; and of those who are willing to read, few could understand them without the living preacher to explain them. For the same reasons, the distribution of Bibles and books, cannot to any great advantage, precede the living preacher. The true place for such labor is, I believe, in connection with preaching. In some cases it may be introductory to the preacher. But the general rule, no doubt, should be for preaching and Bible and tract distribution to go together. The preacher will be able to prepare the minds of such as can read, to read with interest, and understand what is read.

Experience has taught also, that it is better to sell the Scriptures and books, than to give them gratuitously. The people will be more likely to preserve and read what costs them something.

The importance of the native Christians and their children being able to read, and of being supplied with Bibles and Christian literature, cannot be too highly estimated.

Bible-readers or colporteurs and Bible-women should also be employed. Their work should be not only to circulate Bibles and books, but also to accompany distribution with reading, explanation and exhortation. Such laborers, male and female, can do a great and glorious work in heathen lands, as they have done in Europe and America.

In general, the same remark may be made respect-

ing the use of the press, as was made respecting schools, viz., that it is to be held in strict subservience to the establishment and building up of strong efficient churches.

Thus, I have endeavored to unfold what appears to me to be the correct, Scriptural method of conducting missions in a heathen land.

9. But the view would not be complete, were I to omit to notice the power that must be present in order to render all these labors and appliances effective. The missionary must follow the example of the apostles and "give himself to prayer," as well as to "the ministry of the word." He must abide continually in Christ, if he would be an effective worker for God. He must be imbued with the promised "power from on high," or he cannot be a strong and successful missionary of the cross. All the appliances, that have been enumerated, will be powerless, and utterly incapable of raising up spiritual churches, composed of truly regenerated, living Christians, unless the Holy Spirit is present in power to make them effective. But using the means that God has appointed, and constantly looking to him in prayer, the missionary's labors will certainly be crowned with abundant success.

CHAPTER VI.

THE TRIALS AND COMFORTS OF A FOREIGN
MISSIONARY LIFE.

IT should not be supposed that foreign missionaries are sufferers beyond all other men. There are several classes of persons that suffer as much and often more than missionaries in a heathen land. The seamen on board merchant ships, the soldiers in times of war, gold seekers and diggers in a new and wild region of country, the surveyors on our frontier, the explorers of new continents and countries, many traders and merchants in eastern climes, the home missionaries in our new states and territories, and multitudes of the poor in cities, all these classes as a general rule, suffer as much as foreign missionaries. Physically, several of the above classes suffer more than do missionaries.

1. Among the real trials of a foreign missionary the distant separation from relatives and friends, from his native land, and from home influences and privileges, is the one that most readily suggests itself. And while he recognizes the principle, that if he does not love Christ more than "his father, and mother, and wife, and children, and brethren, and sisters, yea, than his own life also," he "cannot be his disciple," still it is not without a pang that the missionary bids adieu to dear relatives and friends, perhaps never to

see them more, to go and take up a life-residence on the other side of the globe. Nor is it a small trial for one to leave his native land with its liberty, its enlightened civilization, its many physical comforts, and intellectual and social advantages, and above all its priceless Christian privileges. All these to be exchanged for a life in a strange land, where climate, productions, scenery, all are different ; where the people too, with whom he is obliged to mingle continually, are strange and uncouth in personal appearance and customs, speak a barbarous language, and are ignorant, superstitious and degraded.

Often, too, while thus cut off from the privileges of his native land, the missionary painfully feels that he is not remembered as he should be in the sympathy, prayers and support of his Christian brethren at home.

Most missionaries also have the severe trial of sending away their dear children from their own homes and care, to be educated amid the bracing climate and superior privileges of their native land.

Another trial that should be mentioned in this connection, is that missionaries are sometimes unhappy in their associates. They are not congenial, perhaps, in their tastes, habits and disposition ; or coming from different places, may have different views respecting church affairs, and the mode of conducting missions ; or they come into collision in their work. This last, usually occurs where two or more laborers are appointed to the same field, to do the same kind of work, without a suitable division of labor ; for according to the old adage, " If two ride the

same horse, one must ride behind," and many men are too independent to do this. And if Paul and Barnabas could have so "sharp a contention" as to separate "asunder one from the other," it should not be considered a thing strange and incredible if good men and missionaries in modern days, should sometimes have contentions respecting those matters to which I have referred. And these may be aggravated by ill-health; or a morbid state of mind, produced by nervous debility, dyspepsia, indigestion, and want of sleep. To avoid collisions, every missionary should have his own field and department of labor, where he will be perfectly free and independent. No young missionary should be sent to labor in the same field and in the same department of labor with an old missionary; for all the converts will be sure to go to the old missionary, their "spiritual father," for advice and direction in all matters; the young laborer will find himself to be a kind of supernumerary appendage, and dissatisfaction and heart-burnings will be sure to arise.

2. In the second place, the foreign missionary must necessarily suffer many physical discomforts. Oceans and seas must be crossed to reach his field. And a sea-voyage with its usual concomitants of storms and sea-sickness, under the most favorable circumstances, is a trying ordeal for most persons.

House-keeping in a heathen land, also has many discomforts and inconveniences. These frequently arise from poor houses or from their being inadequately furnished, also from the difficulty often of

procuring suitable and palatable food. Discomforts also arising from being dependent to a great extent, upon lying, thieving natives to procure and cook the food, and to perform the more laborious parts of house-keeping, which in the hot, debilitating climates of the East, foreign ladies are not able to perform. Much inconvenience is also experienced from the great difficulty of protecting goods from destruction by rust and insects.

The pestiferous tribes of insects are a great source of annoyance in most heathen lands. In some countries where missionaries are laboring, the white ants are frequently so destructive as in a short time to injure houses so as to render them unsafe to dwell in; and in order to protect food, clothing, books, and furniture, from destruction, they must be supported upon legs resting in cups of oil through which the ants cannot pass. There are myriads of other annoying insects, as mosquitoes, fleas, and other noxious insects and parasitic vermin, which appear to be a universal accompaniment or badge of heathenism.

The mode of traveling in making missionary tours, is also usually unpleasant. In most heathen lands there are no carriage-roads, much less railroads. Most of the journeying must be upon the backs of horses and mules, or of elephants and camels, or in boats. The most common mode is the last, and the boats are often small, smoky, filthy, and infested with vermin. Itinerating also is sometimes rendered dangerous from venomous reptiles and ferocious wild animals, as well as from robbers and pirates.

The climate, though sometimes beautiful and balmy as that of Eden, yet often is exceedingly trying. The rainy season drenches everything with moisture, rendering the atmosphere like a steam-bath, and causing mould and rust to tarnish or destroy cutlery, clothing, books, and other valuables. The hot season in tropical regions, continuing day and night without intermission, is exceedingly exhausting and debilitating, while the cold seasons are damp and chilly. In most of these countries, fevers, liver and bowel complaints, rheumatic and nervous affections, also pestilential diseases in the form of cholera and small-pox, are very common.

One of the great trials of missionaries, is frequent ill health. Often the work seems so important, and no one being present or near to take the responsibility and burden of it, the missionary feels obliged to toil on with poor and failing health, and sometimes he has not the appliances at hand best calculated to alleviate the disease. Thus is often caused permanent loss of health, or premature death. It is the duty of every missionary to take special care of his health. There is no virtue in committing suicide even in a good cause. He should make his heathen home as comfortable as he can under the circumstances. And though he ought to itinerate, and be about work whenever and wherever duty calls, yet he should take special care not to unnecessarily expose or exhaust himself. He should be specially careful not to expose himself to the sun or rain which are very deleterious in the East to foreigners, and he

should not take long and exhaustive walks when he can ride. Many instances might be adduced to show that missionaries have often brought upon themselves unnecessarily, by their own indiscretion, sickness that resulted in driving them from the field or shortening their lives.

3. Another trial of a missionary is, that he must live in the midst of a heathen people and heathen and idolatrous influences. He must witness continually the disgusting symbols and practices of idolatry, their worship of idols, their offerings continually made to gods and evil-spirits, and their idolatrous processions and heathenish festivals. He must live in the midst of heathens, must perpetually come in contact with their ignorant, superstitious, degraded and besotted minds, yet full of bigotry and self-conceit. He must dwell in a moral Golgotha, and breathe the stifling atmosphere of the moral death and corruption of heathenism. The moral degradation of the heathen weighs continually and oppressively upon his spirits. He is a constant witness of their universal practice of thieving and lying, of their extortion and treachery, their lascivious conversation and deeds, and countless other vices. In his dealings with them, he must encounter and suffer from their habits of deceiving, cheating and stealing, and be put to his wit's end to know whom to believe or whom to trust. His patience and his temper are tried to the utmost.

In his most loving and faithful missionary labors for their enlightenment and salvation, he constantly

meets the most stolid indifference or the most obstinate opposition. Thus his faith and his perseverance are put to a severe test.

The peculiar trials arising from intercourse with natives, are graphically described by a missionary thus. "In your dealing with men, you will find them swayed by a selfishness so gross, as to overstep the bounds of honesty and honor, within which it is commonly restrained among us. In its workings, man overreaches man to the best of his ability, and each, in managing his individual interests, acquires, in his little sphere, a diplomatic adroitness at intrigue, double-dealing, and deceit, not very unlike his, who has grown grey in the cabinet, managing the balance of power between neighboring nations. Your servant will hire shop-keepers and market-men to abet him in overcharging in his purchases, by dividing with them his dishonest gains; and then seek by cringing and falsehood to put your suspicion to rest. Your entertainer in traveling will serve you up more flattering speeches than nutritious dishes; and then charge you in proportion to the former, rather than the latter. So crookedly in fact, are their minds formed, that a falsehood will often come out as the readiest answer to a simple inquiry, when not the shadow of a motive appears for concealing the truth. Their own method of settling their matters is, to meet cheating with cheating and lie with lie; and then, by furious altercation and wrangling, work themselves to a mutual adjustment. Your way will be, to determine within yourself what is

right, and then do it, regardless alike of their arguments, their smiles, and their threats. But who can steer this straight course through such vortices of falsehood and passion, and not have his temper warped, and be provoked to lift up his voice and give utterance to his indignation? The occasions will daily occur, and if you yield to them, a touchy, impatient, dictatorial spirit, the reverse of evangelical meekness, will be the inevitable consequence. Such experience long continued will tend to render you suspicious of all men; and you will look upon all the world through the distorting medium of a sour misanthropy. I may seem to exaggerate the effects of little causes. But their very littleness, by enabling them to touch you in the bosom of your families, and in your every-day business, makes them the more irritating. And you must not be disappointed to find this far from being the least of your trials."

4. The obstacles which the missionary meets in prosecuting his evangelistic work, constitute another source of great trial and sorrow.

The first obstacle that he meets on entering the field, is a difficult language. Months and years of hard study and constant practice are required to conquer this hindrance to direct contact with the minds of the natives, and effective labor for their conversion.

Another difficulty that the language presents, consists in the want of suitable terms to express Christian ideas. Circumlocution and explanation are con-

stantly required in order to convey anything like a correct idea of what is meant by many of the terms employed in preaching the gospel. This is a difficulty that taxes the patience and skill of the missionary exceedingly, and even with the utmost care he often fails to convey a correct impression. In China, (to which I refer because personally acquainted with that field,) sometimes when the preacher has done his best to convey to the minds of his hearers the scriptural idea of God, some will go away saying, "O, he exhorts men to worship heaven and earth," a phrase descriptive of what they have been accustomed to regard as the highest power in existence; or they will say, "He preaches a foreign god." Often when the character and mission of Christ is set forth, the conclusion of the listener is, that Jesus is a deified sage of the West. The best terms that can be selected to represent heaven and hell, unless fully explained, convey the idea of an earthly paradise, and a material hell where bodily pain is endured. In other heathen lands no doubt, the same difficulties occur to a greater or less extent.

And when the missionary has laboriously acquired the language, ascertained the best terms to express Christian doctrines, and prepared books, or a translation of the Scriptures, he now meets with another formidable obstacle to the accomplishment of the desired object; the great majority of the people cannot read. Moreover, among the comparatively small number who can read, he finds but few who are disposed to read a Christian book; and among these few he

finds but a very small portion who can understand the doctrines inculcated.

Another obstacle that missionaries everywhere meet, is the prejudice of the people, both against foreigners and a foreign religion. This prejudice in many lands, is greatly intensified by the dissolute, and oppressive conduct of most foreigners who visit them. When the missionary comes with the Bible and the gospel, and exhorts them to adopt these as their rule of faith and practice, and as affording the only hope of salvation, the language of their hearts is, "Can there any good thing come out of Nazareth?"

Closely allied to their prejudice, is their pride and self-conceit, which constitute another formidable obstacle to the reception of the gospel, and add to the difficulties and trials of the missionary.

The atheistic philosophy, so prevalent in the heathen world, offers another great hindrance to the diffusion of the gospel. This philosophy is usually held by the more studious and thoughtful, and hence the more influential class in heathen lands. These atheists usually hold to the eternity of the universe; some modify the theory by holding that the world was formed by the "fortuitous concurrence of atoms;" or like the Chinese atheistic philosophers, who attribute the existence and order of the universe to a self-existing, perpetually operating essence, guided by a self-existing, eternal principle of right. The essence and principle are indissolubly united, but are not spiritual in their nature, and are devoid of intelligence. The existence of spiritual beings, whether

men, gods, or evil spirits, is attributed to this same unintelligent cause. Growth and decay, life and death, in short all the changes and vicissitudes that are transpiring in the universe, are produced by the action of the "essence." Order and virtue exist in consequence of the controlling presence of the "principle," while all that is disorderly and evil, whether in nature or in morals, consists in departures, often caused by the "essence," from this "principle of right." This philosophy accommodates itself and gives license to the deepest depravity and wickedness; gives scope to any amount of superstition; lays a foundation for the whole system of geomancy, prognostication and fortune-telling; dethrones the one self-existing, intelligent, eternal Author and Sovereign of the universe; subjects man to a blind fate, and tends to uproot all sense of moral accountability. The withering, benumbing, deadening influence which such a system exerts upon the religious instincts and moral sensibilities, no one can realize until brought into contact with the consciences thus seared, and the hearts thus rendered hard as adamant.

The idolatrous systems of religion, and countless superstitions, that completely fill and preoccupy the minds of the heathen, constitute a great impediment to the reception of the gospel. They are greatly attached to their idols; their temples built in honor of the gods and devoted to their worship, are numerous and costly, and are situated in the most picturesque and beautiful places to be found; their religious rites and superstitious observances have become

long established and universal customs, which are interwoven with the whole frame-work of society. Their hoary systems of idolatry, with their showy ritual, their gorgeous processions, and numerous popular festivals,—all the offspring of depraved human nature aided by the machinations of Satan, and peculiarly adapted to please blind and superstitious heathen minds, these cannot be dislodged from their strong hold in the depraved hearts of the multitudes, without offering a long, dogged opposition.

Superstition also, is rife among all classes of heathen, from the lowest to the highest; it enters largely into every form of religious worship; it is connected with all the good and ill luck of life; with all sudden accidents and calamities; with pain, sickness and death; and with all the impressive phenomena of nature. The heathen are continually harassed by dreams and omens, and often vexed and tormented, as they suppose, by demons. Their excited imaginations lead them to resort to ten thousand superstitious expedients to avert the dreaded evils, and quiet their minds. To remove from the minds of the people this mass of superstition, and in its stead to implant sober, rational and Christian views of life and duty, is a task that taxes the utmost faith and zeal of the missionary, and that can only be accomplished by the powerful aid of the Holy Spirit.

Still the greatest obstacle to the evangelization of a heathen people, and that which constitutes the greatest trial of a missionary, is their depravity and

wickedness. The description given of the moral condition of the heathen, in the first and third chapters of the epistle to the Romans, is true to the letter as applied to the heathen of every land. "Filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful. * * * Their throat is an open sepulchre, with their tongues they have used deceit, the poison of asps is under their lips; whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways; and the way of peace have they not known; there is no fear of God before their eyes." In all heathen lands, lying and stealing, deception and fraud, slandering and cursing, intrigues and broils, bribery and extortion, are universal; and fornication, adultery and sodomy are extremely common.

When Christianity has already overcome prejudice against foreigners and their religion; when it has broken the spell of superstition, and hurled idolatry from its throne in the heart; when it has even convinced the atheist and polytheist that there is "one God over all," and "one Mediator between God and man," its difficult work is but fairly begun. It must then encounter not only natures depraved, besotted, "dead in trespasses and sins," but also a tangled and

luxurious growth of deep-rooted vices. It must deal with hearts unfeeling and "hard as a piece of nether millstone," with "consciences seared with a hot iron," and with passions that hitherto have had little restraint. In this work the missionary finds his greatest anxiety and trouble.

5. Nor does his trouble end with the conversion of the heathen; he also has much anxiety and many trials with converts. They are but "babes in Christ," and require constant care and attention, as well as to be constantly "fed with the sincere milk of the word." After the most vigilant care and faithful instruction, such is the power of old habits and associations, and such their ignorance and weakness, that they often fall into temptation and sin, and occasion the missionary much anxiety and sorrow. The sins into which converts are most liable to fall, are those to which in their heathen state they were most addicted, such as lying, pilfering, quarreling, licentiousness, and superstitious views and practices. They often fail also in keeping the Sabbath, in spiritual-mindedness, and in Christian love and zeal. A missionary sometimes also has severe trials with "false brethren." And in general he can sympathize with the apostle, in carrying daily like a crushing weight upon his heart, "the care of all the churches."

6. Again, in the eye of the world, to the natural sentiments of a refined taste, there is a meanness, a degradation in the work of the foreign missionary. This feature constitutes a trial too important to be omitted from the list. A missionary to the heathen,

is called to mingle with a degraded, mean, ignorant, vicious, filthy race. With people whose intellects are dwarfed, narrow, and sluggish ; whose minds are filled with suspicions, bigotry, prejudices, absurd superstitions, and often intense hatred. The missionary in the prosecution of his beneficent work, is frequently obliged to sit, and perhaps sleep, in miserable huts with mud floors, and reeking with smoke from the kitchen, tobacco smoke, filth, stench, and infested with noxious insects. He labors for the good of those who cannot appreciate his benevolent motives, who manifest little or no gratitude for his kindnesses, but on the other hand, often abuse his charities and labors for their good ; cheat, steal, and rob him of his substance, and most trying of all, turn a deaf ear to his message of mercy. If you would obtain a vivid idea of the "meanness" of foreign missionary labor, then go with the city missionary as he threads narrow and filthy alleys, visits squalid abodes, sits down by the side of the lowest and most ignorant and vicious classes to be found in our cities, and labors to impart the light and comfort of the gospel to their benighted, wicked, wretched souls. This, of course, is the dark side of missionary work. There is a bright side.

7. Finally, the foreign missionary has the trial of passing through many "perils." Most missionaries have trials similar to those of the apostle Paul. "In journeyings often, in perils of waters, in perils of robbers, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea,

in perils among false brethren. In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." Sometimes they too, are "beaten," or "stoned," or "suffer shipwreck;" some are loaded with fetters, and thrown into "prisons;" and others are called to suffer a violent "death."

COMFORTS.

Having considered the trials of foreign missionaries, we will now reverse the picture, and contemplate their comforts.

1. In leaving his friends and native land with its many privileges, the missionary has the great satisfaction of feeling that he does it for Jesus' sake. "The love of Christ constrains" him. Having this as a motive, the performance of duty, though it may seem to involve great self-denial, is a pleasure rather than a hardship. Certainly, in going to take up his residence in a distant and strange land, among a half-civilized or barbarous people, the missionary with such a motive, and having the high and holy purpose of devoting himself to the good of his fellow-men, has far more satisfaction than the merchant in the selfish pursuit of wealth, or the official seeking political honors and preferment.

And though far separated from relatives and friends, he is cheered by the assurance that some of his Christian friends, and perhaps godly parents and other relatives, ever remember him, and follow him with their sympathy and prayers.

Nor is he usually deprived of all civilized society. English and American settlements, often also largely made up of other nationalities, are formed at all the principal ports of all heathen countries, and the central mission-stations are usually at these ports. The residences at these settlements are usually fine large buildings of granite or brick, in European style of architecture, and richly furnished. In these communities home style and etiquette are kept up, with many a dash of Eastern and tropical luxuries and voluptuousness superadded.

Moreover, at these ports and at many other central points, missionaries of various missionary Societies are congregated together in sufficient numbers to form a pleasant social and Christian community. They often visit each other, consult together in relation to their work, and have their social gatherings, their "tea-parties." And it is often the case that the members of the same Society are so associated together as to be a very great aid and comfort to each other. It is a noticeable fact, that generally missionaries are a most cheerful and happy class of people.

2. They have many physical comforts to offset their discomforts. The comforts of missionaries are every year increasing. The facilities for traveling render the journey to the most distant fields, a pleasure-trip compared with what it was a few years since. A quick passage on palace sleeping-cars and magnificent steamships, has for the most part, taken the place of tedious and uncomfortable voyages on sailing vessels.

The salaries of missionaries are sufficient, with economy, to render them comfortable, and as a general rule, quite free from care respecting temporal matters. In this respect they are probably in more easy circumstances than the majority of pastors at home.

At the foreign settlements in heathen lands, stores are opened where all kinds of home articles may be purchased, which often add much to the comfort of missionaries.

It is a convenience as well as a necessity in those warm and unhealthy climates, and since native labor is very cheap it is feasible, for missionaries to employ servants to perform all the household drudgery.

Many, from the nature of their inquiries, appear to suppose it to be the greatest trial of missionaries that they cannot always get the best kind of food—cannot procure as good “bread and butter” as they would like. They can, however, with very rare exceptions, procure a plenty of good wholesome food, hence, trouble on this score is one of their smallest trials. Moreover, home articles of food, as fruits, jams, butter, cheese, flour, hams, potted meats, &c., are being imported to those foreign lands, hence they may be easily obtained by missionaries.

Missionaries in some respects, are comfortably situated as compared with most home pastors. They are in a great measure free from many of the petty annoyances of a home pastorate. Such for instance, as the restraints of the affected and hollow customs of society, the tongues of gossips and fault-finders, the impertinent advice and unjust criticism of some

who like to have the preëminence in the church, the dictations of old fogy deacons, and the annoyance from those who have "itching ears" for something new, and who clamor for sensational popular preachers.

3. The trial of living in unpleasant and unhealthy climates, in the midst of degraded and vicious people, and surrounded with heathenish and idolatrous influences and practices, is rendered light by the consciousness of being engaged in a God-appointed work, by the luxury of doing good, and the happiness of imparting to these benighted people truths that will enlighten, elevate, transform, purify and save their immortal souls. The consciousness of doing what we can to glorify God and honor our Saviour by obeying his last great command, and of living for other worlds than this, afford a comfort that compensates for all discomforts. Indeed when the missionary's mind and heart and hands are absorbed in his blessed work, he becomes oblivious to what may appear to a casual observer as discomforts.

4. Again, while as we have remarked at length, there are many obstacles to the progress of the gospel in a heathen land, which are among the missionary's greatest trials, there are on the other hand, many encouraging facilities, which go far to off-set the obstacles.

Languages have been so thoroughly mastered by preceding missionaries, that they have been enabled, (thanks to their indomitable industry,) to prepare many helps to aid succeeding missionaries in acquir-

ing the languages of heathendom, such as grammars, phrase-books, chrestomathies, elementary books, vocabularies, and dictionaries. The Bible has already been translated, and many standard books and tracts have been prepared and printed; thus, much time and labor in this direction are saved to those who now enter the field, which may be more directly and effectually employed in evangelistic labors.

Moreover, a vast preparatory and most difficult work has been already accomplished, which greatly facilitates the success of succeeding missionaries. Prejudices, pride, self-conceit, and belief in their atheistic philosophy, in their idolatrous systems of religion, and in their effete superstitions, have been gradually wearing away; while confidence in the missionaries and in the doctrines which they teach, has been constantly gaining ground throughout a large portion of the heathen world. Converts have been multiplied, churches formed, native preachers raised up, in short, the foundations of missions have been deeply and widely laid, so that most missionaries who now engage in the work have only to rear up the structure,—those entering the field have but to reap the harvests that were sown, and in many cases, long cultivated by other hands.

In the labor of itinerating also, in the absence of railroads and carriage-roads and carriages, we should not omit to notice the fact that throughout eastern and southern Asia, where the vast majority of heathen dwell, the facilities for traveling by water are no doubt greater than can be found in any other part of

the world. Countless water-courses and artificial canals, all swarming with boats, are spread like a net-work over all the countries of that region.

The eminently social habits of the people of all those lands, the clanship of families, and the custom of living congregated together in villages and cities, will also greatly facilitate the diffusion of the gospel, since, when one person receives the truth, he soon communicates it to many others.

Again, the religious instincts of all heathen, are on the side of Christianity, which greatly facilitates its reception. They feel themselves in some way amenable to a Power higher than men or gods ; something within them points to a future existence and future retributions, and they feel the need of a sure directory in all these matters, and some means by which their sense of guilt may be removed, and they may attain a happy state in the future world. The adaptation of Christianity to meet all these spiritual wants and religious aspirations of the soul, gives it important vantage ground, and does not fail powerfully to commend it to the minds of even the heathen.

And this natural adaptation of Christianity to the religious and moral wants of the heathen, is rendered all the more effective, from the fact that all the old religions have become, in the course of ages, a mass of most puerile and disgusting superstitions and absurdities ; they are so utterly effete and unsatisfying, that the people are yearning for something better adapted to the wants of their souls.

Moreover, the gospel is equally applicable to meet

and overcome all false religions. "Generically considered, there can be but two religions; the one looking for salvation by grace, the other by works. The principle of evil in all unbelieving men, is the same. The refuges of lies in Popery, in Judaism, in Mohammedanism, in Brahminism, Hindooism, Buddhism, Tauism, Confucianism, and every form of paganism, are wonderfully alike. There is one disease, and one remedy. Before the gospel, the unbelieving world stands an undistinguished mass of rebellious sinners; unwilling to be saved except by their own works, unwilling that God should reign over them, and averse to all real holiness of heart and life. There is power in the doctrine of the cross, through grace, to overcome this. The doctrine of the cross is the grand instrument of conquest. Not one of the great superstitions of the world could hold a governing place in the human soul, after the conviction has once been thoroughly produced, that there is salvation only in Christ. Be it what it may, the man, thus convinced, would flee from it, as he would from a falling building in the rockings of an earthquake."*

But as the greatest obstacle to the propagation of Christianity is found in the depravity and wickedness of the heart and life; so on the other hand, the greatest encouragement is found in the promises of God. "Lo, I am with you," constitutes a surer ground of success, and affords more real encouragement and comfort in the work of saving souls, than many favorable circumstances. Missionaries

* Foreign Missions, pp. 118, 119.

can exultingly say with good old John Wesley, "The best of all is, God is with us."

5. The many true converts gathered constitute another great source of comfort to the missionary. He finds, in the course of years of faithful toil, numerous little churches of loving Christians rising up around him, witnessing to the truth and power of that gospel which he has labored so hard to make known, and cheering and encouraging his own heart. The greater the difficulties that he has had to overcome, the greater his joy in attaining success. Every convert brought from heathenism to Christ, he rejoices over as though he had obtained great spoil from an enemy, or had suddenly found a priceless treasure.

6. Finally, it is a constant source of satisfaction and comfort to the missionary that he is engaged in a great and noble work.

I have spoken of the "meanness" of the missionary work. But that was only one feature of it, and that too, viewed from a worldly, selfish stand-point; a feature, moreover, that when viewed from a higher plain and in a clearer and holier light, is seen to contribute to the very dignity and nobleness of the missionary work. If there was nobleness in the Saviour's wonderful condescension in leaving the heights of glory and humbling himself to man's low, sinful, wretched state; if there were dignity and nobleness in his mingling with publicans and sinners, preaching the gospel to the poor, healing the broken-hearted, "preaching deliverance to the captives, and recovery of sight to the blind," and all

his other condescending and humane labors to raise man from his fallen, lost condition, and restore him to favor, communion and happiness with God, then is the missionary's a most dignified and noble work. The nature of his work brings him into special union and sympathy with the work of Jesus. It is his privilege to share in a preëminent degree in Christ's spirit of self-sacrifice, in the nature and mode of his labors, and in the peculiar opposition and trials that he meets. Christ came, the great minister of humanity to inspire men's hearts with a holy and real "enthusiasm of humanity," and to establish the true "religion of humanity;" and the missionary is in a peculiar sense a representative of the spirit and work of his Master in this respect.

He is also brought into close sympathy with the missionary life and labors of Paul, "the apostle to the Gentiles." The apostle esteemed it a special favor and honor to be a missionary to the heathen. "Unto me," he says, "who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." Was the apostle Paul's a noble and honorable career, then is that also of every faithful missionary of the cross.

Moreover, he is brought into fellowship and sympathy with all the great philanthropic benefactors of their race. Men style Howard "the prince of philanthropists," on account of the important mission that he performed in behalf of suffering prisoners. What appellation shall be accorded to those who go

down into the dungeon of heathenism, and seek to loose those bound in the fetters of idolatry and superstition, and bring them up to the sunlight of God's truth and of his forgiving favor, and into "the liberty wherewith Christ makes free." If it is noble to raise men from moral degradation, to make them virtuous, intelligent, holy and happy ; if there is honor and nobleness in imparting the blessings of the Christian religion and of a Christian education and civilization to nations hitherto sunk in the lowest depths of ignorance and degradation, then is the work of foreign missionaries incomparably noble and honorable.

Men of all lands and of all creeds, extol those who toil and make sacrifices for the good of others. The unselfish are the respected and honored of all right-minded men. That characteristic, like gold or diamonds, is all the more prized and honored because of its rareness. So the work of the missionary, which is not prosecuted for the attainment of any low, selfish or unworthy end, but solely for the benefit of others, stands apart from the common pursuits of men, in its own transcendent nobleness. Moreover, the missionary looks not for his reward to the momentary applause of men, or to the emoluments of the present, but looks forward to the time when he shall hear his Master's voice saying, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord;" and when as a reward for the "many" souls that he has been instrumental in "turning to righteousness," he shall "shine as the stars forever and ever."

CHAPTER VII.

SIGNS OF THE SPEEDY DIFFUSION OF THE GOSPEL
THROUGHOUT THE WORLD.

W^HATEVER difference of opinion there may be among Christians respecting the ultimate conversion of the world, there can be none as to the universal diffusion of the gospel. The declarations and commands contained in the word of God, place the certainty of the final dissemination of the knowledge of the gospel throughout all nations, beyond a reasonable doubt. Take for instance the following passages: "His way shall be known upon earth, and his saving health among all nations." (Ps. lxvii. 2.) "The isles shall wait for his law." (Is. xlvi. 4.) "All the ends of the earth shall see the salvation of our God." (Is. lii. 10.) From the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles; and in every place shall incense be offered unto my name, and a pure offering; for my name shall be great among the heathen, saith the Lord of hosts." (Mal. i. 11.) "Ask of me, and I will give the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." (Ps. ii. 8.) "All the ends of the earth shall remember and turn to the Lord; and all

the kindreds of the nations shall worship before him." (Ps. xxii. 27.) "At the name of Jesus every knee shall bow, and every tongue shall confess that he is Christ to the glory of God the Father." (Phil. ii. 10, 11.) "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." (Heb. ii. 14.) "This gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come." (Matt. xxiv. 14.) "The gospel must first be published among all nations." (Mark xiii. 10.) Go ye into all the world, and preach the gospel to every creature." (Mark xvi. 15) "I saw another angel flying in the midst of heaven having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." (Rev. xiv. 6.)

It is evident from these and many others similar passages, both that the obligation rests on Christians to preach the gospel to every human being throughout the world, and the certainty that it will be thus preached. The prophetic declarations relating to the latter-day glory of the church, clearly attribute its ushering in, not to an arbitrary act of power at Christ's second coming, but to the diffusion of the gospel. "The earth shall be filled with the knowledge of the glory of the Lord;" the "saving health" of Christ "shall be known among all nations." Moreover the very nature of the gospel scheme ensures its success. It is the "leaven" that shall leaven "the whole lump," the "stone that shall be-

come a great mountain and fill the whole earth." Yes, the gospel bearing aloft the cross wet with the atoning blood of a crucified yet ever-living Jesus, and accompanied by the Holy Spirit's power, *that* is to triumph over all the earth. The mission of the church will not be accomplished, until "every creature" has heard the gospel's joyful sound.

1. Of the signs that this glorious period is not far distant, I would mention first, the rise and development of modern missions. The modern missionary enterprise, which about eighty years since had a lowly and small beginning, has already become a mighty power in the world. The missionary spirit which for years had been struggling in the breast of Wm. Carey, and led to the formation of the "Baptist Society for Propagating the Gospel among the Heathen," in 1792, was at that time but as the little bubbling fountain. Since then, it has flowed on in its course widening and deepening until it has become like a mighty river, and bears the treasures of the gospel to every land on the face of the globe.

At first the enterprise met with much opposition and derision as well as cold indifference. When Carey broached the subject of missions to the heathen, some would not listen to him, and others endeavored to dissuade him from "so visionary a scheme." The Baptist Society and their missionaries were ridiculed in the periodicals of the day; and speeches bitterly hostile to missions were made in the British Parliament. The General Assembly of the Church of

Scotland, in 1796, denounced a proposition laid before that body to establish a foreign mission, as "illusive," "visionary," and "dangerous," and rejected it, averring that "it was improper and absurd to propagate the gospel abroad while there remained a single individual at home without the means of religious knowledge." The few students at Williams College, who in 1808 first entertained the idea of a personal consecration to a foreign mission, "found so little sympathy in the religious community, that they long kept their intention a secret." When, at length, they ventured to ask advice of the General Association of Massachusetts, two of the six names were stricken off their paper, "lest so many candidates for a foreign mission should alarm the clerical body." Wise divines declared that "their project seemed to savor of infatuation," that "the proposal was premature," that we had "more work at home than we can do, and that it would be impossible to meet the expense." Many opposed the movement on the ground that it was "taking God's work out of his hands," and interfering with his sovereign purpose and disposal of things. Thus, throughout Christendom the foreign missionary scheme at its commencement met with indifference or opposition from many good men, while worldly men and infidels scouted the enterprise as a fanatical and hopeless undertaking.

But gradually the duty to obey Christ's last command, has come to be very widely understood and acknowledged as binding upon all Christians. Prejudices and opposition have been wearing away, and

interest and co-operation in giving the gospel to the heathen have by degrees taken their place. So that now a majority of evangelical Christians are engaged in promoting the work of foreign missions. The development of the missionary spirit and enterprise has been such as to command respect even from infidels and skeptics. And, which is a very significant fact, it has caused them to change their ground and weapons of warfare in attacking Christianity. Instead of blindly heaping scorn and ridicule upon Christianity and its Author, they have been constrained to study the life of Him who is exciting so much philanthropic feeling and effort throughout the world. Now, borne on by the mighty impulse of the beneficent and missionary spirit of the age, they are constrained to pronounce Jesus a noble and benevolent Character, in fact a Benefactor of the race, and join in extolling universal philanthropy, universal brotherhood, and a universal "religion of humanity." This breaking down of prejudice and opposition to missions, and the wide diffusion of the missionary spirit, afford a sign very encouraging in its bearing upon the rapid spread and ultimate triumph of the gospel.

To give some idea of the rapid rise and the extent of development of missionary interest among Protestant churches, I quote the following statistics :

Foreign Missionary Societies established in Great Britain and Ireland 20, annual income \$2,975,869, foreign missionaries 1197. Foreign Missionary Societies in the United States, 18, income \$1,633,891, foreign missionaries 490.

Foreign Missionary Societies on the continent 14, income \$622,956, foreign missionaries 478.

Total Foreign Missionary Societies in Europe and the United States 52, income \$5,232,716, missionaries to the heathen 2,165.

Societies for Jewish Missions 8, income \$267,000, missionaries 96.

Woman's Foreign Missionary Societies 14, income \$211,380, missionaries 149.

Home Missionary Societies in America and Great Britain 36, income \$2,336,102, ordained missionaries 6,946.

Grand total of principal Home and Foreign missionary Societies in Europe and America, 110, income \$8,047,198, missionaries 9,356.

As another out-growth of the missionary spirit of the age, should be added the statistics of Bible and Tract Societies.

Principal Tract Societies in America and Europe 26, income \$1,873,331, number of copies of publications distributed from commencement 17,690,410,230, in 262 languages and dialects.

Bible Societies formed since 1804, over 1500, income about \$2,000,000, number of copies of the Bible in whole or in part, distributed from the commencement, 131,392,339, in 274 languages and dialects.

I mention these statistics as indicative of the strength and universality of the missionary interest that has already been awakened,—an interest that has given a mighty impulse to every department of benevolent effort.

There are two phases of this missionary zeal, worthy of special attention as bearing upon the probability of the speedy universal diffusion of the gospel. First, the breadth of view entertained,—the object of aim being the conversion of the world. The vast systematic organization of missionary associations over the world, has grown up “with the specific and declared purpose to publish the gospel to every creature.” Hitherto, with perhaps the latter part of the apostolic age as an exception, missionary operations have been sectional, not having for their object the whole world. The second encouraging feature of modern missions, especially more recently, is the purely spiritual means employed, viz., the simple preaching of the gospel, relying upon the power of the Holy Spirit to give it success. These means, the only ones appointed by Christ for the extension of his kingdom, have never since the apostolic age been so implicitly relied on by the promoters of missions as now. During the middle ages, the so-called propagators of Christianity made use of military force, political intrigue, ritualism, commerce, schools and monasteries; and the result was a mongrel religion made up of Christianity, heathenism and state-churchism.

2. Another sign of the speedy diffusion of the gospel throughout the world, is the opening of the nations. At the commencement of the foreign missionary work, the despotic governments of heathen lands were exceedingly suspicious of foreigners. Many of them would not allow a foreigner to remain on their

soil. And where missionaries gained an entrance, spies were constantly on their track, their efforts were circumscribed within narrow limits, and the natives were afraid to hold intercourse with them. It was often only by stealth that any Christian truth could be communicated to the people. If any became Christians they were persecuted. In many cases the missionary was ordered away, and in some instances he was put to death. Everywhere, missionaries virtually found the nations of heathendom, as well as Mohammedan and Papal countries, closed against them.

In view of these difficulties, a few years since Christians who were interested in missions, were earnestly beseeching the Lord in his providence to remove the barriers and open the nations to the gospel. Those prayers have been answered.

The barriers that would exclude the gospel from the vast population of India, have been removed. The war that put down the great rebellion, in 1858, when cast and the Moslem power united for the last desperate struggle to throw off the authority of the hated "Christian power," crushed the Sepoy army, which was the chief bulwark of cast. At the same time, the Mohammedan rule was put to a final end. And to crown all, the East India Company which was itself a patron for political ends, of idolatry in its most wicked and disgusting forms, and was hostile to missions, forbidding missionaries to preach to the natives and even driving them from their Possessions, at length, when it had answered its purpose,

was also brought to an end. Thus, the last barrier was removed, by the wonder-working providence of God, and the vast empire of India was fully open to the heralds of the cross.

This event was invested with additional interest, and the hand of God in all these overturnings was rendered still more manifest, by two important coincident events.

At the same time that the revolution in India was preparing the way to the throwing off of the shackles which fettered the progress of the gospel in that great and populous country, the Commissioners of England, the United States, France and Russia, were approaching the shores of the Chinese Empire to demand her opening to commerce and Christianity. True, five ports, by the war with England in 1842, had been nominally opened, but the missionaries at these ports were much restricted, while all the other parts of the empire remained closed. By the treaties that were secured as the result of the second war with China, in 1858 to 1860, ten new ports were opened, and the ancient exclusive power of the government was broken. By the stipulations of these treaties, missionaries could not only reside and without molestation prosecute their missionary labors at the open ports, but with passports, they could also traverse throughout the empire and preach the gospel to the benighted multitudes. Thus were the barriers broken down, and the doors opened to admit the good news of salvation to a third of the human race, and half of the heathen world. And the Chinese government

however disposed, can never again close those doors, or put more than a partial and temporary restriction upon the labors of missionaries.

Another important coincident event was the fact that the United States Consul-general of Japan, was at Yeddo, the forbidden city, securing at the hands of the most exclusive and intolerant government on earth, a treaty of amity and commerce, and the opening of several ports. Thus an entrance was virtually obtained for the gospel, where the name of its Author had for three hundred years been the object of the most bitter hate and execration, and his professed followers put to death. Recently, through the enlightening, liberalizing influence of intercourse with Christian nations, the emperor of Japan has abolished the edicts against Christianity; thus, even that hitherto hostile empire is fully open to the gospel!

In intolerant Burmah, where the missionaries often were brought into difficulties by the officials, and the native Christians, especially the Karens, were often bitterly persecuted, the victorious arms of the British not only opened the empire, but also brought a large portion under the English rule, where of course an end was put to persecution. By the treaty of Yandaboo, at the close of the first war in 1826, the provinces of Arracan, Maulmain and Mergui, were ceded to the English. By the treaty made at the close of the second war, in 1852, the entire southern portion of Burmah as far north as the 19th parallel of N. Lat. including the ancient province of Pegu, was incorporated with the territories of British India. It was

■ joyful day for the Karen Christians when they were delivered from the rule of their Burman tormentors.

The Siamese King has learned wisdom from the follies of his neighbors. He maintains friendly relations with foreign nations, and tolerates Christianity throughout the kingdom of Siam.

Thus Eastern and Southern Asia, embracing about one half the human race, and fully three-fourths of the whole heathen world, have been marvelously opened for the propagation of the gospel.

Closely connected with the opening of Southern Asia is that of Western Asia to the labors of missionaries among the Mohammedans and the Nestorians, and other pseudo Christian nations. "The security of the English empire in India made it imperative with England to acquire and to exercise a paramount influence in the government of Turkey." "Moreover, as Russia was the acknowledged protector of Greek Christians in Turkey, and France of the Roman Catholics, the English embassies, both at Constantinople and in Persia, were providentially induced to extend protection to the American missionaries and their converts among the Armenians and Nestorians, without which neither Turkey nor Persia would have been really open to the gospel. Through the influence of the British Ambassador at Constantinople, the death penalty in Mohammedan law for abjuring the Moslem faith, was virtually abolished; and the Protestant Christians of the Turkish empire were recognized by the Sultan as a distinct body, independent of all the other Christian sects, and entitled

to the protection of the government in their persons and religious privileges.”*

“Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain.” Behold, how war, and how even the cupidity of men, have been overruled by the providence of God, to the opening of the nations to the gospel!

The countries of Southern and Western Africa, of South America, the Isles of the Pacific, the wonderful change in the government of Madagascar towards missions, may be cited as additional illustrations of a world opening, preparatory to the speedy fulfillment of the great commission.

The opening of papal countries to the circulation of the word of God, and to the preaching of a pure gospel, is a sign of special promise. Of rigidly popish countries in Europe, Austria took the lead in throwing off the shackles of priestly bigotry and intolerance, and adopting a more liberal and enlightened policy. Exclusive, benighted and intolerant Spain has broken her papal fetters, which so long had bound her down, and has now entered upon a career of progress and enlightenment. Bibles and Christian tracts are freely circulated there, the gospel is faithfully proclaimed, and converts to a pure faith are rapidly multiplying. Italy, which had so long groaned beneath the papal yoke, is now free, and is receiving the light of life; while Rome itself is delivered from the illiberal and oppressive despotism of the Pope. Bibles are sold, and the pure gospel

* Foreign Missions, p. 6.

of Christ is freely preached to interested multitudes under the very shadow of the Vatican. The temporal power of the Pope, which had so long been employed to bind men's consciences and obstruct the progress of truth, is gone beyond recovery, and is now only a matter of history.

Thus an opened world invites the proclamation of the gospel !

3. Another sign favorable to the rapid spread of the gospel is the important position that Protestant nations are assuming.

England, mistress of many nations, and embracing an empire on which the sun never sets, stands first among all the nations of the earth, in commerce, in wealth, and in power. She evidently has a great mission to perform in preparing the way for the final triumph of the gospel. It was not a small thing to be the mother of such a nation as the United States. She has performed a great and exceedingly important mission in opening the nations to the gospel. Her enormous commerce, carried on with all other nations, has usually led the way in establishing missions. Another very important result of her extensive commerce, in connection with the establishment of colonies throughout the world, in connection also with the commerce of the United States, has been to render the English language to a large and rapidly increasing extent, universal. Wherever English-speaking merchants and missionaries go, an intense desire is awakened among the natives, to learn the English language. The universal diffusion of the

English language, in which is so extensive and pure a Christian literature, the language pre-eminently “in which Protestant Christianity has found its fullest expression,” must eventually in no small degree aid the universal promulgation of Christianity.

The United States has a mission whose importance to the extension of Christ's kingdom, is no doubt not a whit behind that of England. Her rapid growth in power and wealth; her enormous agricultural, mineral, manufacatural and commercial resources; her capability of indefinite development and expansion; the diffusion of education and general intelligence; the political and religious freedom enjoyed; the wide prevalence of pure, spiritual Christianity, that clings to a living Christ instead of dead forms; the freedom of church organizations, being untrammeled, excepting the small portion embraced in the Romish church, by any priestly or political hierarchy; the skill, energy and enterprise of the people; the intense earnestness in every good work, that is being developed in the churches; the wide diffusion of the missionary spirit; all these characteristic features indicate that the United States has a most important mission in speedily extending Christianity throughout the world. This view is confirmed by the geographical position of the country with reference to heathen nations. It is situated between the two great continents, and distant from each less than a month's voyage, which embrace almost the whole heathen world. The liberation of four millions of slaves, their general education and elevation, and the training of the pious

freedmen for the ministry and to become missionaries to Africa, are indications clearly showing that the United States has a mission of the first importance in evangelizing the benighted millions of that continent. On the other hand, the tens of thousands of Chinese, and the interesting class of Japanese, that are coming from the west, residing for a time in this country, becoming acquainted with the English language, with our Christian civilization and enterprise, and some of them becoming sincere Christians, and returning to communicate their knowledge to the multitudes of their countrymen, indicate that the United States has a mission of preëminent importance to the populous old heathen nations of Asia.

The rapidly rising power of Prussia, with her Protestantism and revival of evangelical piety, evidently constitutes another important step of preparation for the diffusion of the gospel.

Why do we to-day see these three great Protestant nations, which are most free and enlightened, most wealthy, most powerful, most highly blessed with all the improvements and appliances that modern science and art have devised, and already holding the balance of power in the world,—why do we see these nations at the same time the most purely Christian, and most devoted to the missionary work, unless it be to contribute in the highest degree to the success of that work?

4. Another sign of the speedy prevalence of the gospel, is found in the many facilities and appliances for its dissemination among the nations. For in-

stance, the facilities for intercommunication. Steamship lines crossing oceans, rail-roads spanning continents, and telegraph lines almost encircling the globe,—these have revolutionized the relations of Christian with heathen nations. “The heathen are no longer in far-off lands; they dwell at our very doors. Science has all but annihilated space. We speak with the lightning. We shake hands across the seas. A voyage around the world is but the pleasure trip of a summer’s vacation.” This bringing of distant nations near to each other is causing them to feel a more family relation, and to cherish more intimate commercial, diplomatic and religious intercourse. The most exclusive heathen nations can no longer remain isolated, however much they may desire to do so. Nor can they avoid the revolutionizing, energizing and enlightening effect that the contact of Christianity and Christian civilization and enterprise will have upon their stagnant and effete civilization. The day is past when the gospel can be suppressed by a mob, or banished by the edict of a despot. The facilities for intercommunication are not only preparing the way for the ultimate triumph of Christianity, but they already constitute a powerful auxiliary in sending forth missionaries, and in disseminating the gospel.

They have also had the effect to cause Christians to realize as never before that “the field is the world.” Their views have thereby been enlarged. The duties and possibilities of the hour have assumed in their minds larger proportions. The conversion

of the whole world has thus come to appear far more feasible than it did formerly. "Let us go in and take possession of the nations for Christ" was never the language of so many Christians as to-day.

The facilities for printing, which recent inventions have rendered so perfect, also contribute much to the rapid dissemination of the Bible and a Christian literature.

So also of many other inventions and appliances, which directly or indirectly aid the work of the world's speedy evangelization.

It is a noticeable fact that all the best appliances and advantages that can be afforded by freedom, by culture, by wealth, by commerce, by national power, by moral influence, by science and useful arts, all have been providentially put into the hands of Christians,—to what end, unless it be to extend the sway of Christ's kingdom?

5. The spirit of the age is another sign of great promise. "Never since time began, was the human mind in such close, quick, constant, sympathetic, universal communication as now." What a striking illustration of this was afforded by the great Chicago fire. While the devouring element was still devastating the city, the hearts of the people throughout this country and even in several countries in Europe, were throbbing with sympathy for the sufferers, and many heads and hands were busy in providing and sending forward relief.

"Never was there so general and thorough an awakening of mind as now. Look where we will,

it is quivering with impulses, thrilling with excitement, restless for change, panting for a good which it has not. This state of things has been brought about partly by Christian activity, entirely for that activity.”* This intense spirit of restlessness and activity of the age, is finding its way into churches, and it is a most desirable and hopeful indication. Still, at first there will be some friction. “Young America,” or “young England,” will sometimes jostle the gravity of the “old fogies.” The older members may feel that they are not sufficiently respected by the younger, who come into the churches with hearts glowing and minds active and throbbing with the impulses of the age; and they in turn may feel themselves repulsed and disgusted by the coldness, slowness, and narrow views and plans of the old members. Under such circumstances there is danger of the young being repelled from active labor in and for the church, into associations of their own. Already some alarm is created by this tendency. It is for the pastors and churches to turn this youthful activity and zeal to the best account, and make them tell on the conversion of the world to God. But in order to this, pastor and church must be filled with the spirit and love of Christ, must take the young members to cordial hearts, they must take the lead in every good, beneficent, and especially every missionary work. The church must have a character for disinterestedness, liberality, self-denial and prayerfulness,—a character for being always ready,

■ *The Great Commission, by Harris.*

ready with plans and with means for seizing every opening of usefulness,—a character for living only for one object, viz., to establish the reign of Christ upon earth. A church possessing such a character, will be prepared to use, mould and assimilate every good element in it, however zealous, active and efficient. It can set all its members, especially the younger ones, at work and keep them at work doing effective service for Christ. Thus the churches, as it is their imperative duty to do, can take the direction and lead of the intense fervor and activity of the age, and render them subservient to the extension of Christ's kingdom. It is one of the encouraging indications of the times, that the churches are doing this very thing. And no doubt their missionary enthusiasm will rise higher and higher, and that they will constantly advance in their aggressive movements.

The spirit of the age is eminently missionary in its character. The chief element of the missionary spirit is that of benevolence, which indeed is a distinctive and characteristic feature of Christianity itself,—“God manifest in Jesus Christ dying for the sins of the world.” There never was a time when there was so much diffusive sympathy and benevolence for the poor and the needy as in the present day. Even “novelists and essayists, with their philosophical theories; speculative thinkers, with skeptical schools and speculations; are all basing theories on one great central fact, viz., the strong are to be the benefactors of the weak, the rich are to be the

almoners of the poor, the wise ones sent to be the school-masters of the ignorant." Thus the reflex influence of missions has caused the missionary spirit to overflow the boundaries of the churches, and to diffuse abroad everywhere. And the more widely this spirit takes possession of the people of the age, the more powerfully will it tend to hasten the universal dissemination of the gospel.

This is emphatically an age of organization for the missionary enterprise. All the multitudinous benevolent, Bible, tract, Sunday-school and missionary associations, are but the missionary spirit of the age organized into effective working order. It has been well said that, "Christianity as a force was never more vigorous, never more operative than now. It is better organized, and our ministers do ten times the amount of work as formerly. Christianity was never so calculated to take possession of the world, never had so much organized force pressing forward as now." *

Again, the existence of the missionary spirit is exerting a fusing, uniting influence upon the hearts of all Christians, however they may differ on some points. And while it is not desirable, and would not conduce to their activity and efficiency, but the reverse, were all denominations to be merged into one great ecclesiastical body, still the union of Christians of every name, in the love and spirit of Christ, imparts to them greatly increased power in removing

* H. W. Beecher.

objections to Christianity, and in fulfilling their great mission in the world.

The divine law of beneficence, though as compared with the freeness with which men respond to the calls of worldly enterprises, useless and injurious habits, and luxury and extravagance, its claims are but feebly acknowledged, yet is better understood in the churches, and more generally acted upon than in any former age since the apostles.

There are some signs also, that the spirit of entire consecration, the spirit of Christ pervading and abiding in the soul, the spirit of love, and entire and constant trust in Christ, in a word, the spirit of holiness is also becoming more and more pervading among Christians. And this is the most essential qualification for the great work of evangelizing the nations.

6. Finally, the success already attained by missions, is an earnest of the ultimate triumph of the gospel.

One point attained is the exploration of the mission fields. Nearly all the unevangelized countries of the world have been explored. Their geography and climate, the number, physical condition and social status of their inhabitants, have been carefully investigated and made known with direct reference to missionary operations.

Great progress has also been made in the missionary occupation of the nations. Missionary societies have about fourteen thousand native and foreign missionary laborers occupying all the more important

regions of the unevangelized world. There is no considerable nation on the face of the globe, where missionaries are not to-day found preaching the gospel.

The Bible also has been translated and circulated in every principal language and many of the dialects of the world. In heathen lands, at least one hundred and twenty-two languages "have been enriched and ennobled within the past fifty years by having God's word transfused into them." Not less than ten million copies of the Scriptures have been circulated among heathen nations; "a far greater number of copies than were in the hands of mankind through all the ages of the world, from Moses to the Reformation." Here then is one great step towards the world's evangelization, already taken, one great essential work completed—the word of God has been put into the hands of all nations in their own languages!

In regard to the success of missions in actual results,—in conversions, in establishing mission-stations, in raising up native preachers, and in rendering nations Christian, a few general statements and statistics must suffice.

It is said that on one occasion, Judson, taking a globe and pointing to continents, cities and islands, the centres of Christian influence and civilization, joyfully exclaimed, "See! how the gospel light encircles the world!" Let us see how, at this day, mission-stations, and "gospel light" in a far broader sense, encircle the globe.

Commencing with the Indian tribes of our own country and in the British possessions, including

Labrador, we find that notwithstanding the difficulties and obstacles that Indian missions have to meet, and the breaking up of several missions during the late civil war, still in 1868 fourteen missionary societies had one hundred and five ordained and one hundred and thirty-five assistant missionaries engaged in imparting to them a knowledge of the gospel, and seeking their spiritual renovation and their advancement in civilization. Partial returns show that at least there are between forty and fifty native preachers among these tribes, of whom sixteen are ordained, about eight thousand two hundred communicants, and about eighteen hundred pupils in the schools. Recently there has been a great work among the Dakotahs, in which "within a period of three years more than five hundred were admitted to the churches." "The missions to the Cherokee and Choctaw Indians, tribes numbering about 40,000 souls, were begun in 1816 and 1818; and in 1860 they were pronounced a Christian people."

In Greenland, nearly half the entire population is in membership with the Lutheran churches.

In the Spanish American states, six societies have over seventy foreign missionaries and assistant missionaries laboring, of whom over thirty are ordained. There are several native preachers, about eleven hundred communicants, and over five hundred pupils in schools. The American Presbyterian Society alone, has in South America five native assistants, one of whom is ordained, and two hundred and seventy-eight communicants, at seven stations.

In Guiana and the West Indies, there are two hundred and seventeen foreign and eighty-one native ordained missionaries. There are over eighty-two thousand communicants in the churches, and seventeen thousand scholars in their schools.

Passing to the islands of the Pacific Ocean, we have first the Sandwich Islands, where we find a recently most degraded nation of savages, now as the glorious result of missionary labors, transformed into a Christian nation. Nearly one-third part of the inhabitants are communicants. There are fifty-eight independent, self-supporting churches, forty-four in charge of a native ministry. They support thirty-three native ordained pastors at home, and seventeen of their own men as foreign missionaries in Micronesia and the Marquesas Islands. They contribute \$30,000 in gold annually for benevolent objects. With the aid of their own government, which appropriates over \$40,000 annually for the object, they maintain educational institutions of all grades, from the common school to the college. They also conduct numerous Sunday Schools, and print annually between two and three million pages of Christian literature in six different languages. They expend about \$1,500, annually in colporteur labors among Chinese immigrants! Their one hundred and twenty church buildings are valued at a quarter of a million of dollars. The commerce of their Islands, another illustration of the reflex benefits of missions, amounts to over four million dollars a year.

The islands of Eastern and Central Polynesia have

also "been won from the domains of heathendom, and have been added to the domains of Christendom." Sixty years ago these Islands were inhabited only by savages with not a solitary native Christian; now, more than half the adult population are recognized members of Christian churches, a very large proportion of the people attend worship on the Sabbath, and "it would be difficult to find a professed idolater on the islands." "They educate their children. They sustain their native ministers, and send their noblest sons as missionaries to the heathen islands that lie farther west." They are gathered together in peaceful villages; they are constructing roads, cultivating their lands, and engaging in commerce.

The Feejee Islands, about eighty in number, with a population of 200,000, afford another striking illustration of the power of the gospel in converting savages into a Christian nation. Thirty-six years ago, these people were barbarous cannibals; now about one half of them attend public worship and possess and read the Bible. About twenty-five thousand or one-eighth of the population, are church members. They have six hundred and sixty-three native preachers, of whom forty-five are ordained; while there are over one thousand school teachers and thirty-six thousand pupils in their schools. Cannibalism, polygamy and infanticide are fast passing away from the islands. "No more do the avengers of blood come as savage warriors, or as stealthy assassins, but make their peaceful appeals to laws founded on the Word of God."

In new Zealand, Australia, and the other large islands of Australasia and of Malaysia, hundreds of missionaries and assistant-missionaries, and many native preachers, are faithfully laboring, and the gospel has won some glorious victories. Many of the barbarous natives have been converted and gathered into Christian churches, and many pupils have been gathered into schools. On many of these islands we may confidently expect ere long to see a Christian civilization take the place of savage life, as it already has done on many islands in Polynesia.

In Japan, six Societies have fourteen missionaries laboring, preparing the ground, sowing the seed, and expecting ere long, with the blessing of God, to reap rich harvests of souls for the heavenly garner. Already several small churches have been formed, and a deep and wide-spread spirit of religious inquiry has been awakened. The Bible in Chinese, the classical language of Japan, has been given and sold in great numbers, and many of the people are diligently reading it. Portions of Scripture have also been translated and published in the Japanese language, which are eagerly sought and read by the people. A religious literature and dictionaries and other helps to learning the language, are being prepared. The nation is moving rapidly in the direction of reform and progress. They are adopting with avidity the best usages of Christian nations, and in the various improvements of the age they are advancing with rail-road speed. The imperial government and the princes of the provinces, have in opera-

tion seventeen or more schools of high grade, for teaching foreign languages and sciences and professions, in which are over three thousand pupils. They are also sending many young men, and even some young women, to be educated in Christian lands. By all these progressive movements and missionary labors, supplemented by religious toleration, the way is evidently being prepared for the speedy prevalence of Christianity throughout that beautiful island-empire.

In the great empire of China, with her 370,000,000 of inhabitants, twenty-four missionary societies have over one hundred and sixty missionaries faithfully promulgating the gospel. The field already occupied embraces a large portion of the six maritime provinces, extending from Canton in the south, to Kalgan, 150 miles beyond Peking, in the north; a region nearly two thousand miles in length by from one hundred to six hundred miles in breadth, containing about one-fourth part of the area of the eighteen provinces of China Proper, and in which dwells a population of not less than one hundred and twenty millions. Throughout this field there are nearly four hundred mission-stations. Some four hundred native preachers have been raised up who are daily employed in proclaiming the glad tidings of salvation to the multitudes of their countrymen; and nearly seven thousand communicants are connected with the churches. A wide spirit of inquiry has been awakened, and all the laborers in that land feel much encouraged, and are confidently expecting

ere long to behold such a turning to the Lord as has never been witnessed in any other nation. Five complete versions of the Bible, several versions of the New Testament, and over seven hundred other treatises chiefly on Christianity, have been prepared and circulated in vast numbers. The Chinese government, though impassive and averse to change, yet is beginning to move in the direction of progress. This appears from the following facts:—The government has established a university at Peking for teaching foreign sciences; it is employing foreign and native scholars in translating scientific works, and in teaching foreign languages to classes of Chinese youths; it is adopting foreign arms and foreign military tactics, and is beginning to employ gun-boats; it has established four large arsenals where over three thousand Chinese young men are being taught by foreigners to make machinery and all kinds of war material. As China has begun so must she go on in a career of progress; and the way is evidently preparing for her vast population to be brought under the sway of the gospel.

In Siam, four Societies have their representatives laboring; and several small churches have been formed, both among the natives, and among the Chinese who have settled there in large numbers.

In Burmah, where Judson labored six years for his first convert, there have been over forty thousand converts from heathenism brought into the churches, of whom about twenty thousand are at the present time communicants. There are four hundred and

fourteen native churches, with nearly five hundred native preachers, of whom eighty-one are ordained. The native Christians annually contribute over \$21,000 for benevolent objects; they have about six thousand pupils in their schools; and there is a native Christian population of about sixty thousand. The Karens, among whom the gospel has had unprecedented success, are virtually a Christian nation.

In the great empire of India, where heathenish darkness and Satan and moral evil reigned undisturbed for so many ages, and where Brahminism, Hindooism, Cast, superstition, and that great selfish corporation the East India Company, all united to keep out the gospel, there are now about fifty thousand native Christian communicants in the churches, over three thousand native preachers, of whom about two hundred and eighty are ordained, three thousand mission stations and out stations, about two hundred and fifty thousand nominal Christians, with ninety thousand boys and thirty-two thousand girls in their schools. The contributions of the native Christians in India, amount to about \$100,000 annually. But mere statistics give a very imperfect view of what has been accomplished in that empire. "The cruelties of heathenism have been greatly modified, infanticide prohibited, Sutteeism abolished, the government no longer sustains idolatry by grants but aids Christian schools, the law of inheritance has been so changed that the convert is protected in his rights and the faith that he professes is everywhere recognized. Christianity is working wonderful changes in

the social fabric, as in the education and moral elevation of woman. It has permeated society with Christian knowledge, and has undermined the faith of myriads in their own false systems. India, in its knowledge of the truth, needs only the baptism of the Holy Ghost to make it wholly a Christian land."

Missions have also been extended over a large portion of Western Asia. They "have gained a footing in most of the more important influential posts among the races speaking the Arabic, Turkish, Syriac, Armenian and Bulgarian languages." Missionaries "have pressed their way into the very birthplace of the human race, and into the very heart of Mohammedan power, and in spite of fanaticism, relentless hate, and unbridled passion, they have remained preaching Jesus the Son of God, the only Saviour of the world—a doctrine so repugnant to the Moslem and so opposed to the claims of their prophet and the teachings of their Koran." Among the Nestorians, over six hundred Christians are recognized by the missionaries as worthy communicants, about seventy of the Nestorian priests are evangelical preachers of the gospel; they have gathered ninety congregations, and have in operation sixty schools. In the Turkish empire and Syria, there are one hundred and fifteen native preachers of whom fifty are ordained, one hundred churches, five thousand communicants, twenty-five thousand Protestants, three hundred places where the gospel is preached, two colleges with three hundred and fifty students, twelve theological training schools with one hundred

and thirty students, ten female seminaries with three hundred and fifty pupils, two hundred and eighty common schools, with three hundred teachers and eighty thousand scholars. They have two religious weekly newspapers, and three mission presses. Several editions of the Bible, and two hundred and fifty religious and educational works, have been issued in six different languages.

The kingdom of Madagascar, where the little band of disciples for a period of twenty five years was subject to a terrible persecution, and where vital Christianity was kept alive only by secret prayer and private reading of God's Word, is now rapidly becoming a Christian nation. There are already over two thousand native preachers, of whom twenty-five are ordained, over twenty thousand Church members, over two hundred thousand nominal Christians, and "the religion of the Cross is the one recognized religion throughout the kingdom." The places of Christian worship are crowded to excess, and Christian institutions are fast taking the place of idolatrous rites and customs. This is a wonderful work, and it affords a very cheering sign of the times.

Ethiopia has begun in earnest to "stretch out her hands to God." In the countries bordering on the Mediterranean, and especially in Egypt and Abyssinia, missionaries are laboring, and are beginning to reap the fruits of their labors.

In Southern Africa, eleven missionary Societies have over one hundred missionaries laboring at stations scattered over a region extending through four-

teen degrees of latitude and nearly as many of longitude. They have raised up several hundred native assistants, and there are in the churches connected with the various missions about thirty thousand communicants.

Missions are scattered along the West African coast a distance of some 2,000 miles. They contain over one hundred churches, about fifteen thousand converts, and more than fifty thousand nominal Christians; "thus forming an excellent base for future missionary operations in the interior." More than twenty different dialects have been reduced to writing, in which the Bible and other religious books have been translated and printed. At Freetown, the capital of Liberia, there are "twenty-three churches built of stone, handsome edifices which cost from \$2,000, to \$20,000, each, in which some thirty thousand Africans worship God every Sabbath."

Not only has the gospel won its victories among pagans, Mohammedans and papists, but even among the "dispersed of Israel," some ten thousand have been added to the church of Christ since missionaries commenced their labors among them.

But I need not speak particularly of every mission. Suffice it to say in general, that it is estimated that there are in heathen lands in all the various missions, two thousand five hundred churches, ten thousand native preachers and catechists, more than two hundred and eighty thousand native Christians in the churches, about one million one hundred and fifty-one thousand nominal Christians, and about

three hundred and sixty thousand scholars of both sexes in the schools.

But in estimating the results of missions, the vast amount of Christian knowledge diffused abroad among the heathen, which like seed sown in the earth will hereafter spring up and yield a harvest, and the wide spirit of inquiry that has been awakened throughout the heathen world, should also be taken into the account. It should not be forgotten also, that the work hitherto has been chiefly preparatory, exploring the fields, learning languages, in many cases reducing them to writing, preparing books, translating the Scriptures, erecting buildings, becoming acquainted with the customs and habits of the people, dispelling suspicions and prejudices, imparting new ideas to minds dull of perception, removing a vast accumulation of distorted religious notions and puerile superstitions, eradicating a luxurious and tangled growth of deep-rooted vices, making known the gospel, forming churches, and laying the foundation of Christian institutions and a Christian civilization. Thus, much labor spent in laying the foundation of missions in a heathen land, does not appear upon the surface, yet it is a work of essential and paramount importance.

Moreover, if in estimating the results of missions, we would obtain an idea of their completeness, symmetry and beauty, we must also take into view the countless physical, mental and moral, benefits imparted. Taming the savage, raising the degraded, enlightening the ignorant and benighted, setting in

motion far-reaching beneficent influences, changing idolaters into worshippers of the living and true God, changing wretched families into happy Christian homes, putting the Word of God in the place of vain superstitions, changing characters besotted by the most debasing vices and crimes to those of virtue and purity, quickening consciences "seared with a hot iron," imparting the fear and love of God as motives to right action instead of expediency and selfishness, removing the burden of sin from hearts that knew no rest, imparting the prospect of a blessed immortality to those without hope, in short, imparting all the blessings of Christianity and of a Christian and enlightened civilization to tribes and nations hitherto in all the darkness, degradation and hopelessness of heathenism !

May not the success that the gospel has already attained, be taken as a precursor of its speedy diffusion throughout the world ? Do not the signs indicate that the time of the fulfilment of the glorious promises and prophecies relating to the final triumph of the gospel, is at hand ? Is not the occupation of so many important points throughout the heathen world, and the already wide diffusion of a knowledge of the gospel among heathen nations, a providential and admirable preparation for the time when the powerful and universal effusion of the Holy Spirit spoken of by the prophets, shall cause Pentecostal seasons over all the earth ? When "the Spirit shall be poured from on high," then "the wilderness shall be a fruitful field, and the fruitful field be counted

for a forest ;" then, "the earth shall be made to bring forth in one day, and nations shall be born at once ;" " And the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it."

What servant of God will not put himself into the line of God's providence and grace, stand in his lot, and join in the labors and sacrifices necessary to advance Christ's kingdom, that at length he may share in its triumph. It is an error and vain for a Christian to say in his heart, "the work is God's and he by his mighty power will carry it forward, he does not need my aid." God is not necessarily dependent upon human aid in extending his kingdom, still in his sovereign wisdom and purpose he has determined to employ human agency in this work ; and it is a fact fully substantiated by history, that his kingdom does not advance without human agency exerted voluntarily and in accordance with his requirements. God in his wonderful condescension and grace, has seen fit to commit the "treasure" of his gospel to "earthen vessels," who are to bear it to others. Moreover, the conversion of man is not the work of almighty arbitrary power, but the effect of moral truths and motives, accompanied by the enlightening influence of the Holy Spirit to impress them upon the heart. The great Head of the Church has laid the high honor of presenting to men's minds gospel truths and motives to repentance and faith, upon his disciples. He has sent them forth as his "ambassadors," yea, has constituted them "workers together

with God." And unless voluntary human agency is put forth, souls will not be converted and saved, any more than a crop will be reaped where the seed has not been sown.

In view of this whole subject, who will not ask himself the question, "What is required of me?" "What is required of me?" What Christian will not also go and do with his might what his hands find to do? Should not the extension of Christ's kingdom throughout the world, have the first place in the heart of every redeemed soul? Should not every Christian make his plans, his business, and his use of the property over which God has made him steward, all subservient to the diffusion of the gospel and the saving of a perishing world?

CHINA AS A MISSION FIELD.

A PREMIUM TRACT.

"IT is a great step towards the Christianizing of our planet, if Christianity gain entrance into China." Thus spake Neander, in a speech at Berlin on the Chinese mission, July 6, 1850, but eight days before his death.

His reasons for this deep interest in that field, were these: "In the first place, there is *that vastness*; since thereby Christianity may have access to a third part of the earth's population. Moreover, there is that peculiar interest which the *quality of the nation* affords. We find here a nation in which, for centuries, there has been a large amount of civilization and culture; where many arts and handicrafts flourished a long time before they were thought of in the European nations."

That "great step towards the Christianizing of our planet," has been taken. The opening of the Chinese empire,—the throwing open of the doors to admit the gospel to a third of the human race,—is undoubtedly one of the greatest among the great events of the present age, and one that should awaken no ordinary interest throughout the Christian world. It is an event in which the hand of God is clearly manifest, preparing

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the way, and leading forward the grand yet gradual movement of his kingdom, toward the period when the heathen shall be given to the Son for an inheritance, and the uttermost parts of the earth for a possession. The time has evidently come, when every Christian should inform himself respecting this field, and labor for its evangelization.

In the following pages, it is proposed to notice those characteristics that render China a mission-field of paramount importance. Those features are chiefly the following: Its antiquity; its vastness; the "quality" of the people; their benighted and lost condition; the religious history of China; the encouraging success of Protestant missions in that field; and the fact that it is now brought so near Christian nations.

1. Its great antiquity. The origin of the Chinese, from the best light we have, appears to be as follows: During the first century after the confounding of tongues, five or six nomadic tribes from the region southeast of the Caspian sea, made their way eastward by successive stages seeking out the best watered and most productive places, and finally settled along the banks of the Yellow river in the north, and in the basin of the great Yang-tze river, in the central and western portions of what is now the Chinese empire. The tribe which constituted the original progenitors of the Chinese race, chiefly by their superior skill in agriculture, their settled habits of labor, and by possessing themselves of the low, rich lands along the water courses, which the renowned "emperor" *Yu*, drained and protected from inundation by building dikes, became more prosperous than their neighboring tribes; and gradually, by conquests, alliances, and intermarriages, they ab-

sorbed all the other tribes except the *Miau-tze*, who exist among the mountains as a distinct race to this day.

China was consolidated into a nation, in the feudal form, about the beginning of the *Chew* dynasty, 1088 B. C., and the present despotic form of government took the place of the feudal system, about two hundred and twenty years before the Christian era.

Thus, China has existed almost from the time of the confusion of tongues; and has had a consolidated government or nationality nearly three thousand years. Other ancient nations, as Assyria, Babylonia, ancient Egypt, ancient Greece, and the ancient Turanian and Aztec nations, all rose and flourished for a time, but at length became extinct, and the mouldering ruins of their renowned cities alone tell of their former greatness. Later empires, as the Syrian and Roman, rose, had their period of prosperity, power, and luxury, and long since fell into decay. But there stands China, unmoved by the waves of time, existing through all the long ages, and through twenty-eight changes of dynasty; with her system of government, her laws, her arts, her habits and customs, unchanged; and greater in population and wealth during the first half of the present century, than in any former period of her long history! A wonderful nation *that*, thus to withstand the shock of repeated bloody revolutions, and changes of rulers, and remain the same amid all national vicissitudes for so many ages. Why, at the departure of the Hebrews from Egypt, China was already about seven hundred years old; when Isaiah prophesied of her future conversion to God (*Isa. xlix. 12*), she had existed fifteen centuries; and while Homer was composing and singing the *Iliad*, her blind minstrels were celebrating the deeds

of her ancient heroes, Yaou, Shun, and Yu, whose tombs had been with them nearly thirteen hundred years!

2. The vastness of this field. Some idea of the vast extent of the Chinese Empire may be obtained by considering its line of sea coast, running nearly three thousand miles; its extensive mountain ranges; its broad plains, rich and "well watered" as the plain of Jordan that Lot beheld and coveted, yea, even "as the garden of the Lord," the largest of which has an area of about three hundred thousand square miles; its magnificent rivers, the largest, the Yang-tze, being thirty-three hundred miles in length, the third river in the world, and draining a basin of about eight hundred and fifty thousand square miles, in which dwells a population of some one hundred and eighty millions; its vast area, embracing nearly five million square miles, or greater by about a million and a half than that of the whole United States, including Alaska, and about one million and three hundred thousand square miles greater than all Europe.

But the mere physical features of the empire, are of small importance as compared with the vastness of the population. A stranger on first visiting that land, is most forcibly struck with the immense number of people that he sees swarming on every hand. Wherever he goes, to the hills or to the islands, whose bare and apparently barren summits appear incapable of sustaining a single human being, even there he finds habitations and hamlets filled with inhabitants; he finds all the vast plains thickly dotted with populous villages; he beholds all the water-courses and canals swarming with boats instinct with human life; while in the streets of every one of the numerous great cities throughout the empire

he finds, on every day in the year, a vast crowd of human beings hurrying, jostling, hustling on as if it were some great festal day.

The Chinese census of 1839 gave a population of four hundred and fifteen millions. And though some have thought so great a number to be incredible, yet for several years past, it has generally been admitted by those best acquainted with China, that at least the population is about four hundred millions. During the last twenty years, however, civil wars, famine, and pestilence have probably reduced the population to about three hundred and seventy millions. Even at this estimate, the population is nearly ten times that of the United States, more than thirteen times that of Great Britain and Ireland, about one-third greater than that of all Europe, and more than double the population of the four continents of North and South America, Africa, and Oceanica, all combined; in short, about one-third of the earth's inhabitants is found in this one empire.

It is this inconceivable number of our fellow men, possessing in common with us intelligent immortal souls, capable of indefinite improvement and happiness, that especially constitutes China the greatest and most important of mission fields. The mass of Christians, it is to be feared, have but a very vague and inadequate idea of the vast extent and importance of this field, which but recently has been opened to missionary effort. Has not their attention been too exclusively confined to the smaller fields already opened and occupied, so that now it is difficult for them to comprehend the greatness and sublimity of the enterprise here presented, and which demands the most active employment of all the energies

and appliances at their command? What is the Christianizing of a few islands and small countries, compared with the great work to be done in this populous empire! Were all the islands of Oceanica, with Siam, Burmah, Assam, and all the other bordering nations to become thoroughly Christianized, still they are comparatively so small that the great system of heathenism in Asia, would scarcely feel the shock. It would be but the carrying of a few pickets and out-posts, while the main fortress remains strong and impregnable. Until China is converted to God, idolatry and heathenism will remain in their pride, power, and ascendancy in the world.

Should not then, all who are interested in the spiritual conquest of the world, fix their attention earnestly upon this stronghold of heathenism? Should they not in this age of broad views and great enterprises, take the most enlarged views of the great work before them, and not allow a few minor tribes or nations to absorb their attention and circumscribe their effort? Surely the great commission will not be obeyed, until the gospel shall be faithfully preached to every dweller in the seventeen hundred walled cities, and the hundreds of thousands of villages throughout the Chinese Empire!

3. The superior quality or character of the people, is another important feature of this field. The Chinese have more strength of intellect, more solidity of character, and a higher civilization, than any other heathen nation. This is shown by their early formation of a wise system of government, and an able code of laws; by their invention of the art of manufacturing silk fabrics, which near the commencement of the Christian era were sold to the luxurious Romans for their weight in gold; by the manufacture, also, of porcelain

and China-ware, the best in the world; by the early use, and perhaps invention, of gunpowder and the magnetic needle; and by the invention of the art of printing five hundred years before it was known in the West. That they have good mental ability is also shown by their extensive literature, containing some works of sterling and permanent value; by their thoroughly elaborated language, possessing much fulness and power of expression; and by their long list of sages and literary men. China has given a literature, a code of morals, and a religion, to her dependencies, Manchuria, Mongolia, and Thibet, to the inhabitants of Cochin China, to the thirty-five millions of Japan, and to the Coreans. The people of all these countries look up to the Chinese as their acknowledged teachers. It is not too much to affirm, that China has for ages been the great centre of what light and civilization have been enjoyed throughout Eastern Asia. As an indication of their intellectual ability, the fact may also be mentioned that the few Chinese who have been educated in European and American colleges and universities have acquitted themselves with honor. A few years since, a Chinaman in Yale College bore off the first prize in his class, for merit in English composition.

Their strength of character is manifest in their firm adherence to the opinions and principles which they adopt; and in the vital and recuperative energy of those ideas into which they have been educated, and which during their development and growth as a nation, have carried them through all political agitations and temporary impediments. The stability of their character is strikingly observable in their aversion to change; in their love of order and method; the regularity

of their habits; their diligence in business; and in their quiet and persevering industry.

They confessedly stand superior to all other Eastern races, in practical wisdom and common sense, and in the manly vigor of their physical, moral, and intellectual characters. Surely there is more encouragement in laboring to Christianize and elevate a nation like this than there is in the case of a people who have little strength of mind or of character.

4. But there is a dark, as well as bright side to this picture. The good qualities of the Chinese render their ignorance and superstition, their wickedness and lost condition, all the more lamentable, and should enlist our deepest sympathies and most earnest efforts for their salvation.

There are those who, boasting of the education and enlightenment, the civilization and morality of the Chinese, assert that these rendered all efforts to Christianize them uncalled for.

Chinese "education and enlightenment." It is a misnomer to speak of educated or learned Chinese. No Chinaman is learned or educated in our sense of those terms. No science is taught in their schools. Their literary men are as utterly ignorant of the natural sciences, of the geography and history of other countries, and of mathematics, and are as superstitious, as the most uncultivated classes. In their view, the earth is a plain occupied chiefly by China; the sun and stars revolve around the earth; the rain and the tides are caused by dragons; the wind, by tigers in the hills; sickness, by evil spirits; prosperity and adversity by imaginary principles, or essences, called the Ying and the Yang; necromancy, astrology, and every art of divination

are accredited sciences; these and countless other absurdities and superstitions are entertained as verities by the great body of the literati of China. Their education consists simply in committing to memory their "Four Books and Five Classics," with the commentaries upon them, and writing of ethical, historical, and poetical essays, which are made up largely of quotations from their classics.

Thus their memories are developed to the neglect and detriment of their reasoning faculties, while all freedom of thought and all originality are discouraged and precluded. Of those even thus very defectively educated, constituting the literary class, the number is very small, probably not more than two per cent. of the adult male population. Of those who can but indifferently read and write, there are perhaps thirty per cent.; while the education of females is entirely neglected. The ignorance and superstition of the people have kept China in a stagnant or retrograde condition more than two thousand years, constituting an effectual bar to a high state of civilization, and a clog to every move in the direction of progress.

The nature of Chinese civilization may be inferred from the following facts,—the people have no newspapers, no voice in the government, no politics, and no trial by jury; torture, as an ordeal to extort testimony from witnesses, and confession from supposed criminals, is in general use among the officials; they also practice the greatest cruelties upon offenders; in time of wars, the indiscriminate slaughter of innocent men, women, and children is usually practiced; the rudest warlike and industrial implements, handed down from ancient times, are still in universal use; the nation is characterized

by a prevailing lethargy, as if struck with paralysis, that gives it an air of senility, and the stamp of decay and death.

Christianity alone can impart that life and vigor to China which will enable her to throw off the incubus that has for ages pressed her down, and cause her to rise and take her place among civilized and enlightened nations, and enter upon a career of progress.

There are others who say that "the heathen being ignorant, and living according to the light which they possess, are not guilty and will not be lost." But what are the facts? Have not the heathen,—have not the Chinese,—a knowledge of the principles of moral law? The Chinese are great moralists in their way, and depend upon morality for salvation from punishment. They have an endless number of moral maxims, which they apply on every proper occasion. For example, "Punishment follows crime, as the shadow follows the substance." "We may conceal from man's eye, but not from Heaven's eye." "He who sins against Heaven, has no place for prayer." The readiness and correctness with which they will talk on moral subjects, and analyze moral character, and the earnestness with which they will condemn immoral conduct, show the moral "law written in their hearts."

But do they live according to the light that they possess? Certainly not. Their own conscience "accuses" them of doing wrong; and though its voice may be weaker in them than in those reared under the teachings of the Bible and amid Christian influences, still it makes itself heard. They are convinced of their sinfulness, and acknowledge it, and feel the need of some expiation of their guilt. Hence the numerous

expedients to which they resort, in order to avoid the consequences of their sins. No, they cannot excuse themselves; nor do they try to shield themselves with the excuses that some in Christian lands frame for them; they never affirm that "they do not know right from wrong,"—that "they are ignorant, hence innocent." When a Chinese performs an immoral act, if some heathen apologist should say to him, "you poor man, you did not know any better," he would take it as an insult.

The Confucianists, or literati, among whom we might expect a pure morality, if in any class, we find to be inveterately addicted to lying, treachery, and extortion. Among the rulers, all of whom are professed Confucianists, justice is unknown. Bribery, extortion, and oppression constitute the universal practice among the officials of every grade.

Avariciousness sways the hearts of all classes, from the highest to the lowest. There is no mode of deception and fraud, no trick nor art in trade, no quackery nor jugglery, in which the Chinese are not perfect adepts. Deception and lying are so common that they have almost lost the consciousness that they are wrong. Backbiting and quarreling, slandering and cursing, intrigues and broils, are universal. Pilfering and theft; extortion, robbery, and piracy; suicide, infanticide, and murder; lotteries, gambling-shops, opium dens, and brothels, are very common. In short, the description given in Romans of the moral condition of the heathen is true to the letter as applied to the Chinese.

Moreover, there is the great sin of idolatry,—a sin more frequently and severely condemned in the Bible than any other. Some have supposed that the Chinese

are not much attached to idolatrous worship. This is a mistake. If they were not thoroughly wedded to their idols, they surely would not spend so much time and money upon them. Nearly two hundred million dollars are annually expended in China upon idolatrous feasts and worship. For a period of over three thousand years idolatry, from small beginnings, has gradually been extending and strengthening its hold upon the nation. It has grown with its growth, and strengthened with its strength, until it has permeated every part of it, and interwoven itself into the very frame-work and texture of society. It enters largely into the customs and habits of the people, and constitutes a marked feature in all the more important transactions in life. It gives tone to every shade of religious belief and practice. Every pursuit in life has its own patron god. Even thieves and pirates have their patron gods, whose aid they invoke. Idolatry binds the minds with strong fetters of superstition; burdens them with a depressing dread of countless ills from fancied gods and evil spirits, besides the crushing weight of expense. Millions earn their living by manufacturing and vending shrines, idols, and other articles used in idolatrous worship. Their idolatry assumes a Protean form. The gods of their "three religions," Confucianism, Taouism, and Buddhism, are worshipped indiscriminately by all. Many never visit an idol-temple to worship, yet they worship the kitchen god, or the god of wealth, or the local god; and all worship heaven and earth, and their ancestors.

Now, how are the heathen to be saved without the gospel? While they will not be condemned for rejecting the gospel, which they have never heard, nor for

disobeying the Bible, which they have never read, yet they will be condemned for disobeying the law of God "written in their hearts," and for not living according to the light which they possess. And while, like the inhabitants of Sodom and Gomorrah, it will be more tolerable for them in the day of judgment than for those who have rejected the full blaze of the gospel's light, still it by no means follows that they will be acquitted as innocent and be saved. They have no innocence, no purity, no fitness for the pure abode of heaven and its holy and spiritual employments.

Where then is there any hope for the hundreds of millions of heathen in China, in their present state? Missionaries do not go to that land to preach the gospel to poor innocents, over whom a fate is impending which they do not deserve. It is because they are deserving and exposed to everlasting perdition, that the gospel is preached to them, the only hope of salvation. And the command of Christ lays the obligation upon Christians to make known the gospel to every one of those vast multitudes.

5. In order to a more complete understanding of China as a mission-field, a brief review of its religious history will be necessary.

In most ancient times the Chinese evidently had some knowledge of God, whom they designated "Heaven," and the "Supreme Ruler." Yet the heads of states, of tribes, and of families, constituted their only priests. In addition to the worship of "Heaven," they sacrificed to the "Six Honored Ones," which were probably the tutelary gods presiding over the more conspicuous objects of nature; they also made offerings to the rivers and hills, to their ancestors, and to the host

of spirits. They also were very much given to the practice of divination. But their most ancient books are silent respecting rewards and punishments.

Confucius, who flourished about 500 B. C., founded his system upon the sayings and practices of the ancients. He edited and expounded some of their works, and wrote a history. The sayings and doings of Confucius himself were recorded by his disciples after his death.

The ethical teachings of Confucius, consisted in inculcating the "Five Virtues," and the duties pertaining to the "Five Relations" in life. The "Five Relations" were those subsisting between emperor and officer, father and son, husband and wife, older and younger brothers, and between friends. The "Five Virtues" were benevolence, righteousness, propriety, knowledge, and faith. His moral precepts were good, and have had a very great, and in some respects beneficial influence upon the nation.

But his system has a few radical defects. He ignored a future state of rewards and punishments. He also taught that man's nature is naturally good, and that he may by his own exertions become holy. This false view of man's moral state, tends to foster pride and self-righteousness, and leads to the rejection of the scriptural doctrine of the new birth, and of the necessity of a Saviour to deliver from sin and its consequences. Confucius inculcated the worship of ancestors. This being regarded as the highest act and clearest proof of filial piety, a duty largely dwelt upon by the venerated sage, and by the whole class of moralists, and being also recognized by law, it is of all forms of religious worship in China, the most popular, the most

venerated, and the most endeared to the hearts of the people. But the tendency of the practice of making offerings to the spirits of their ancestors, has been to foster universal devil-worship.

Confucius often spoke of "Heaven" in terms that can only be appropriately applied to a personal Deity. But his later expositors have interpreted "Heaven" to mean merely the material "heaven and earth;" they have deified *cosmos*, and thus by their pantheistic teaching, have obscured the ancient and Confucian idea of a "Supreme Ruler." An atheistic philosophy was developed, chiefly by Chufucius about the middle of the twelfth century, which is extensively held by the literary men of the present day. This philosophy attributes the existence and order of the universe to a self-existing, perpetually operating essence, guided by an eternal principle of right. The essence and principle are indissolubly united, but are not spiritual in their nature, and are devoid of intelligence. The existence of spiritual beings,—whether men, gods, or evil-spirits,—is attributed to the same cause. Growth and decay, life and death, in short all the changes and vicissitudes that are transpiring in the universe, are produced by the oscillating operations of the essence described by Chinese writers as "motion and rest," "expanding and contracting," and designated by the "dual powers," the "male and female principles," the *Yang* and the *Ying*. Order and virtue exist in consequence of the controlling presence of the principle, while the operations of the essence are often lawless, overstepping the bounds which the principle of right prescribes, and producing moral evil, anarchy, and distress in the universe. Thus this philosophy dethrones the eternal Author and Sovereign

of the universe; subjects man to a blind fate; tends to uproot all sense of moral accountability; accommodates itself and gives license to the deepest depravity and wickedness; gives scope to any amount of superstition; and lays a foundation for the whole system of geomancy, and prognostication. The withering, benumbing, deadening influence which this system exerts upon the religious instincts and moral sensibilities, no one can realize unless brought into contact with consciences thus "seared," and the hearts thus rendered "hard as adamant."

Buddhism was introduced into China from India, about A. D. 66. This system answers the wants of man's religious nature far better than Confucianism or the atheistic philosophy, inasmuch as it furnishes a full system of idolatrous worship and religious superstition, and holds out future rewards and punishments, which, though of a gross and material character, are very impressive to ignorant minds. The system, however, exerts but little moral restraint upon its adherents. Its ordinary worship is simple, requiring but slight mental or physical exertion, thus adapting itself to man's natural indolence as well as ignorance. Some of its feasts and rites are showy, and calculated to please and captivate the dark-minded and superstitious multitude. Its temples are costly and numerous; its priests number over a million; and, what has great influence with the Chinese, it is ancient, and its rites and superstitious observances are long established and almost universal customs; hence it is very popular among the masses of the people.

Tauism originated with a Chinese philosopher, *Lau-tze*, who was born B. C. 604, hence was contemporary

with Confucius. His great work was a "Treatise on Truth and Virtue," a very abstruse and transcendental production. The Tauist system is materialistic, including an atheistic theory of the universe, and the so-called science of alchemy and astrology. It has been dignified by the term "rationalism," but a far more befitting title for it, as it now exists, is sorcery. Its devotees are much given to conjuration, necromancy, and devil-worship. They also, like the Buddhists, worship numerous idols. The chief obstacles which this form of idolatry presents to the reception of the gospel, consist in the doubt which it tends to throw upon the testimony of prophecy and miracles, the inspiration of the prophets and apostles, and the divinity of Christ, and in the peculiar fascination which sorcery and magical rites have over unenlightened minds.

The above three religions of China are not considered by the people as antagonistic sects, hence it is very common for the same persons to profess and perform the rites and worship of them all.

Of other religionists in China, the Mohammedans are most numerous. They began to come from Arabia as early as the seventh century. Their number has gradually increased by emigration from Mohammedan states, and by natural descent, and not by proselytism. They are now found in all parts of the empire, have mosques in all the large cities, and number a population of over ■ million.

There is also at least one colony of Jews in China, at the city of Kai-fung in the province of Honan. They claim to have settled there at a period prior to the commencement of the Christian era, and number about three hundred persons. They have the law and some

other portions of the Scriptures in Hebrew, but their last rabbi who could read the sacred language died about forty years since. Their ritual worship has ceased, circumcision is neglected, their synagogue, built A. D. 1183, has recently been pulled down and the timbers and stones sold; and a few years will, not unlikely, put a period to their existence as a distinct people.

Christianity in some of its forms, is no new thing in China. There is a strong probability, to say the least, that the gospel was preached in China, and churches founded, during the first century. According to the ritual of the Syrian churches on the Malabar coast and in Persia, the apostle Thomas himself preached the gospel and founded churches in China. Assemanus, a learned Syrian historian, maintains the same view. Mosheim says, "There are various arguments collected from learned men, to show that the Christian faith was carried to China, if not by the apostle Thomas, by the first teachers of Christianity." He also states that "Arnobius writing about the year 300, speaks of the Christian deeds done in India, and among the Seres, (Chinese,) Persians, and Medes." Chinese history also, make a clear reference to Christianity in China at this period. On the whole, the historic testimony is quite united and strong in favor of the view that Christian churches were established in China during the first century.

As we come down to the sixth century, we find that the Nestorian Christians certainly had missions in China. It was in the year 552, according to Gibbon, that the "two Persian (Nestorian) monks, who had long resided in China, brought the eggs of silk worms thence to Constantinople." Mosheim states that "from the

Nestorian school at Nisibis (Persia) issued those who in the fifth and following century carried the Nestorian doctrines into Egypt, Syria, Arabia, India, Tartary, and even to China."

In the seventh and eighth centuries the Nestorian missions in China were very flourishing. This we learn from an inscription upon a remarkable marble tablet, discovered A. D. 1625, in Sigan, the capital of the Shen-si province, and still to be seen there, which was erected A. D. 781. From this inscription it is evident that Christianity, as taught by the Nestorians, and of a much purer type than Romanism, had made great progress among the Chinese; the greatest prosperity occurring during the eighth century. It enjoyed the special favor and patronage of six or seven emperors of the *Tang* dynasty; the Bible, or at least portions of it, was translated and was "in the library of the palace"; churches were built and adorned, and priests were appointed and supported by the command and munificence of the Chinese emperors; many men occupying high official stations were the warm friends of the foreign missionaries, and the firm adherents and zealous supporters of the faith; and converts, churches, and priests were numerous throughout the empire.

Sixty-four years after the erection of the tablet, A. D. 845, persecution arose, and by an edict of the emperor, *Wu-tsung*, "the priests that came from Tat-sin," (Syria), numbering no less than three thousand, were ordered to retire to private life. From this time, these missions appear to have declined. Still, foreign priests continued for several centuries occasionally to arrive, and churches continued to exist in various parts of the empire, until a fierce persecution arose that

"scattered the Christians, and changed their place of worship into heathen temples." This occurred about the middle of the sixteenth century, when the churches had already become very corrupt and feeble. Since that time, it is not certainly known that a single Nestorian church has existed in the empire. The Jesuits in the early part of the seventeenth century, found some traces of Nestorian Christians, but they were classed by the Chinese among the Mohammedans and Jews; while the greater part had become idolaters. The benevolent and eleemosynary institutions of China, there can be little doubt, come from these missions, for the tablet speaks of distinguished native Christians "distributing alms, giving food to the hungry, clothes to those suffering from cold, and curing the sick," in "imitation of the Christian missionaries."

Roman Catholic missions have also been in operation in China for a long period. Their first missions were commenced by the Dominicans and Franciscans, in 1292, or nearly six hundred years since. They continued till the expulsion of the Mongols from the throne of China, in 1368, when their missions were broken up, after having existed but seventy-six years. From this time, for a period of two hundred and thirteen years, we hear no more of Roman Catholic missions in China.

But in the year 1581, the Jesuits commenced a mission. It continued to prosper for a period of one hundred and forty-three years, and many churches were established. Then, in consequence of the political intrigues of the Jesuits on the one hand, and the envy and suspicion of the Chinese officials and literati on the other, a fierce persecution arose. Since that time, the missions have suffered frequent severe perse-

cutions; but the missionaries have continued to prosecute their work, through various prosperous and adverse fortunes, down to the present time. Their zeal and self-denial, their steadfastness and perseverance, amid persecution, torture, and death, merit high praise, and are worthy to be imitated by all missionaries of a purer faith.

The statistics of Roman Catholic missions in China, in 1866, were as follows: Bishops 20; Colleges 12; Foreign Priests 233; Native Priests 237; Native Christians 363,580.

A Greek church, composed of twenty-five captive Russians, one of whom was a priest, was established at Peking, in 1685. In 1689, a treaty was formed between the Russian and Chinese governments, which resulted in the permanent establishment of a college of Greek priests at the capital, usually composed of the Archimandrite, or head priest, who also acted as Russian ambassador, a clergyman, a physician, a mathematician or astronomer, and eight or ten young Russians learning the Manchu and Chinese languages. They have not until recently sought to proselyte the natives to their faith. They have in Peking two churches, and between three and four hundred native converts.

6. Protestant missions to the Chinese were commenced in 1807. In that year, the Rev. Robert Morrison, of the London missionary society, began a mission at Canton. As China was not yet opened, and the East India Company, which then monopolized the trade with China, was opposed to missions, Mr. Morrison was not at liberty to preach openly; but "he held secret meetings with a few natives in his own room, where with locked doors, he read and explained the

gospels every Lord's Day." He labored alone for six years, and was then joined by the Rev. William Milne.

Up to 1841, a period of thirty-five years, fifty-eight missionaries had joined the various missions, of whom only four came direct to Canton; eight were stationed at Macao, a small peninsula near Canton, occupied by Portuguese; the remaining forty-six were stationed among the Chinese settlements in the Malayan Archipelago. The missionaries studied the language; conducted day and boarding-schools; prepared and circulated a large number of tracts and Scriptures, in both the Chinese and Malay languages; and preached the gospel extensively to the people.

In 1842, when British cannon had opened the long closed gates of China, the missionaries, evidently feeling that their position in settlements out of China was unfavorable to their work, removed and established themselves at the five treaty ports of China-proper. Missionaries in greatly increased numbers entered the field, and with great zeal began to lay broad and deep the foundations of their future missions. Lots, often with difficulty, were secured; buildings were erected; schools, dispensaries, printing establishments, and chapels were opened; the colloquial dialects and the written language were acquired; and the gospel was faithfully proclaimed. Thus for eighteen years they labored at the five ports, and on the island of Hongkong, which had been ceded to England.

By the treaties of 1860, secured by the second war, ten new ports were opened, chiefly on the river Yangtze, and in the north of China. At most of these, missions were soon established. Day and boarding-schools have been extensively maintained; hundreds of native

preachers have been raised up in training schools; dispensaries and hospitals have been established at nearly all the ports, where more than one hundred thousand patients have annually been treated, and at the same time have been brought under the influence of the gospel; five complete versions of the Bible and over seven hundred other treatises have been prepared and circulated in vast numbers. The Scriptures have been very extensively circulated, chiefly by sale, throughout fifteen of the eighteen provinces. But the preaching of the gospel has been the grand means employed, and not without encouraging success.

In estimating success, the numerous obstacles to be overcome must be taken into account. The vast inert mass to be acted upon; the pride, self-conceit, and exclusiveness of the people; their suspicions and prejudices against foreigners and everything foreign, intensified by the dissolute conduct of most foreigners who visit their shores, and by the pernicious opium traffic forced upon them; their strong attachment to ancient and revered customs, and utter aversion to change; their false religions, their puerile superstitions, and abominable idolatries; their sordid worldliness, inordinate love of money, and their grossly material views and aspirations both respecting this life and that to come; the ignorance, depraved character, and vicious habits of the people; added to these, the difficulties of the language, and the paucity of adequate terms to convey Christian ideas;—all these circumstances, if taken into account, will give some idea of the obstacles in the way of the successful propagation of Christianity in that empire.

The vast amount of preparatory labor necessary to be

expended before extensive results can be attained, must also be taken into account in estimating success. Much labor spent in laying the foundations of missions in a heathen land, does not appear upon the surface. In China especially, it was slow and difficult work to remove the prejudices, the ignorance and superstitions of the people, which, like a vast pile of rubbish, had been accumulating for ages. And when Christianity has already overcome prejudice against foreigners and their religion; when it has broken the spell of superstition, and hurled idolatry from its throne in the heart, its difficult work is but fairly begun. It must then encounter not only natures besotted, "dead in trespasses and sins," but also a tangled and luxurious growth of deep rooted vices.

As was to be expected, the visible progress of the work, at first, was slow. The results, in conversions and gathering numbers in churches, were not immediately abundant. In consequence of this, and the want of a due regard to the preparatory labor necessary to be performed, and the numerous obstacles to be overcome, some prematurely and unwarrantably have affirmed that "Protestant missions in China are a failure."

Happily we are now able to point to results of missionary labor in that most difficult field, which prove beyond all question that Protestant missions there are a success. The foundations of God's spiritual temple have there been laid, and the walls of the glorious superstructure are now beginning to appear. The region of country already occupied, embraces a large portion of the six provinces on the coast, extending from Canton and Hongkong in the south, to Kalgan, one hundred and fifty miles beyond Peking, in the

north ; a region nearly two thousand miles in length by from one hundred to six hundred miles in breadth and containing an area of about four hundred thousand square miles, or a fourth part of China proper. Throughout this section, missions have been established in about forty walled cities and three hundred and sixty villages, making a total of four hundred stations and out-stations, which constitute centres of Christian light and knowledge to the regions adjacent. Over four hundred native preachers have been raised up, who are constantly employed in preaching the gospel to their countrymen. About ten thousand converts have been received into the churches, of whom some have already gone home to be with Jesus, while some seven thousand are at present communicants.

It is a cheering fact that the ratio of conversions, of out-stations, and of natives entering the ministry, is every year rapidly increasing. The number in all these departments has, of late, doubled once in a period of a little over three years. Should the same ratio of increase continue, we may reasonably expect that by the year 1900 the native Christians in China will number over two millions. The following table will give some idea of the rate of progress :

	1853	1863	1864	1868
Stations and Out-stations.....	26	108	130	306
Native Preachers.....	59	141	170	365
Native Christians.....	351	1974	2607	5743

But mere statistics give a very inadequate view of the results of these missions. The incidental results are also important. Prejudices have been wearing away ; confidence in the missionaries has increased ; their peaceful and benevolent intentions are becoming

widely acknowledged; tens of thousands have had their confidence in their false gods and superstitions shaken; much Christian knowledge has been diffused, which, like good seed sown in good ground, will ere long spring up and yield a bountiful harvest.

There is one consideration, also, too important to be omitted; that there are facilities for the evangelization of China, which in ■ measure, offset the obstacles. Though China merits the designation of being a hard mission field, still there are many circumstances which may be classed as favorable to the propagation of the gospel. First, we may mention facilities for travelling throughout the empire. True there are no railroads, and, except in the north of China, no wheel carriages nor carriage roads; yet the facilities for travelling by water, are more complete than those of any other country. In addition to the numerous rivers and their tributaries, there are countless canals, forming a complete net-work of water communication over all the plains of the country. The missionary has but to step into a boat, taking with him his assistant, books, food, bed, and by a quiet and easy mode of conveyance, he is soon at any part of the field that he wishes to visit. The clanship of families, and the custom of living together in villages and cities, will also facilitate the spread of the gospel. The eminently social habits of the people will contribute to the same end, since what one person learns he soon communicates to others. The settled habits of the people constitute another circumstance far more favorable to their evangelization than if they were roving, fickle, warlike tribes. Another facility is the universality of the written language. Though the spoken dialects are numerous and very

diverse, the written language is the same throughout the empire; so that the Scriptures and other books and tracts, when once printed, at any station, may be circulated everywhere, requiring no revision though carried to the most distant parts of the land, and even to several bordering countries.

Closely connected with the above, is another advantage, that the views, objections, and characteristics to be met with are substantially the same throughout the empire; hence the same arguments found best adapted to combat false doctrines, meet objections, and convince of the truth of Christianity, in one place, would be found equally useful in other parts of the empire. Again, the intelligence of the people upon moral subjects, as compared with more barbarous nations, constitutes a stepping-stone to their more ready acquaintance with the precepts of Christianity, and when converted, to their more rapid progress in religious knowledge. Moreover, their religious instincts are on the side of Christianity. They feel themselves in some way amenable to a power higher than men or gods. Something within them points to a future existence and future retributions, and they feel the need of some sure directory in all these matters, and some means by which their sense of guilt may be removed, and they may attain a happy state of future existence. The adaptation of Christianity to meet all these spiritual wants and religious aspirations of the soul, gives it an important vantage ground, and does not fail to commend it powerfully to the minds of even the heathen.

But as the greatest obstacle to the propagation of Christianity in China is found in the depravity of the heart, so on the other hand, the greatest encouragement

is found in the promises of God. One "Lo, I am with you," constitutes a surer guaranty of success, and affords more encouragement in the work than a thousand favorable circumstances. Still these facilities have their place, and when the Spirit shall be poured on the people from on high, and the word of the Lord shall have free course and be glorified, then these favoring circumstances no doubt will be found to greatly accelerate its progress. Owing to the denseness of the population, their tendency to move in masses, and to the facilities enumerated, we may reasonably expect that when the Chinese begin in earnest to "seek the Lord," the work of conversion will move forward with greater rapidity than has ever been witnessed in any other nation.

7. And now, that which should greatly enhance the interest especially of American Christians in this field, is the fact that it is brought so near to them. The establishment of the Pacific mail steamship line, and the Pacific railroad, has revolutionized the relations of the foreign mission-field to the home churches. Formerly, in contemplating the foreign field, our attention was directed across the Atlantic toward the "great East;" now, we are compelled by force of new circumstances, to gaze westward; beyond the "great West," across the broad Pacific, there looms in view, like Alps rising on Alps, a greater West; and here we find our great foreign mission field. Formerly, China was at the very "ends of the earth," too far away to awaken much interest; now, the facilities for intercommunication have brought her almost to our very doors, and she is beginning to command our attention. Formerly, missionaries to China were about five months

in reaching their field; now, they can reach it in five weeks. Then, they had the discomforts of a long voyage "around the Cape" in a sailing vessel; now, in a splendid and comfortable "palace-sleeping-car" they cross the continent to San Francisco in a week, thence in a magnificent steamship, with every comfort that can be enjoyed at sea, they cross the Pacific and reach China in less than a month.

In the Pacific railroad crossing the rugged Sierra Nevada and the lofty Rocky Mountains, have we not a striking fulfilment of that prophecy in Isaiah xlix. 11: "I will make all my mountains a way, and my highways shall be exalted?" Is not that road evidently God's "highway" for sending his word and his servants to Christianize the idolatrous nations of Asia? This view is confirmed by the next verse, "Behold, these shall come from far; and lo! these from the north, and from the west; and these from the land of Sinim." Sinæ or Thinæ was the ancient name of China, to which land the allusion of the prophet no doubt here refers. If this interpretation be correct, then this great highway across the mountains has direct connection with the conversion of China to God. Is there no marked providence in thus bringing that old, exclusive, populous, heathen nation so near our Christian land? Is there no significance in the fact also, that China is pouring upon our shores her heathen population? Is there no divine plan of mercy for the benighted multitudes of Asia, manifest in bringing the oldest and the newest empires into contact; in the meeting of the eastern and the western courses of civilization; in bringing American enterprise to bear upon Chinese lethargy, and a living purifying Christianity to operate upon their

corrupt heathenism? Is not the finger of God pointing Christians to the long neglected multitudes of China, and in effect saying: "Say not ye, there are yet four months, and then cometh harvest, behold, I say unto you, lift up your eyes, and look on the fields, for they are white already to harvest"?

Never has the Christian church in any previous period of her history, had so wide a door of usefulness opened, nor so great a demand upon her efforts and resources. Never before has any mission field invited the people of God to engage in an enterprize of such vastness and grandeur.

The question now arises, will the disciples of Jesus, in view of these vast perishing multitudes now in the providence of God rendered easily accessible, yield hearty obedience to his last great command? Will the people of God go where he opens the way, and clearly points the road? Are they ready to follow "the pillar of cloud," and "the pillar of fire," whithersoever they may lead? Will the churches of Christ take possession in his name, of the "goodly land" of China?

Christians of happy, free America, to you in a most emphatic sense, is intrusted that which alone can meet the wants of those benighted millions of your fellow men. To you is committed the antidote for all their ills; the light that can dispel their darkness; and the only means which can secure them pardon, hope, holiness, and eternal salvation and happiness. To you it is granted richly to enjoy the gospel with its manifold blessings. Hence a correspondingly heavy responsibility is laid upon you to impart it to others. You are "debtors" to all those who are not similarly blessed. And how greatly is that debt increased by the abundant

means and facilities placed in your hands for disseminating the gospel. God is pouring wealth into your coffers for a higher purpose than selfish indulgence. To make this use of riches will bring leanness upon your own souls, and ruin upon your children, and eventually upon the churches and the nation. The ancient people of God were required to give for the various services of the Lord, nearly one-half of their entire income. In a more spiritual kingdom, under a dispensation of better promises, possessing far more means and a vastly enlarged field for benevolent labors, the people of God now are required to give in no stinted manner, but "every one" is regularly to give "as God hath prospered him." The establishment of Christ's kingdom on earth, occupies the first place in the divine counsels respecting our world; so also should it have the first place in the heart of every Christian, and in his plans, his business, and his use of the property over which God has made him steward. Learn then, Christians, highly favored of heaven, from the advantages that you enjoy, and the means confided to your trust, both your peculiar responsibility and your exalted privilege.

Has that responsibility been fairly recognized respecting the millions of China? It is true something has been done. Twenty-four missionary societies, of which one-third are in the United States, have over one hundred and sixty missionaries in that field, of whom about one hundred and forty are ordained. One ordained missionary to some two million six hundred and fifty thousand inhabitants! Is this what should be done by all Christendom to save the hundreds of millions of souls in China? Why, opium-sellers from professedly Christian nations annually sell to Chinese over sixty

million dollar's worth of the drug, and can show over three million of confirmed opium-inebriates, whom they have helped to ruin body and soul!

How little has been done for the salvation of China, compared with what remains to be done, and with the ability of Christians! The labor hitherto has been chiefly preparatory. But the time has now arrived for putting forth direct efforts on a large scale, for the evangelization of the people. This enterprise demands large views and plans; a large amount of faith, prayer, zeal, and liberal giving, and a far greater number of laborers. Oh, Christian, does not the authority and love of Christ, the vast multitude and miserable condition of your fellow men in China, and the debt that you owe them, constrain you to employ all the ability with which God has endowed you, to give them the gospel, which alone is adapted to regenerate and save their souls?

THE END.

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